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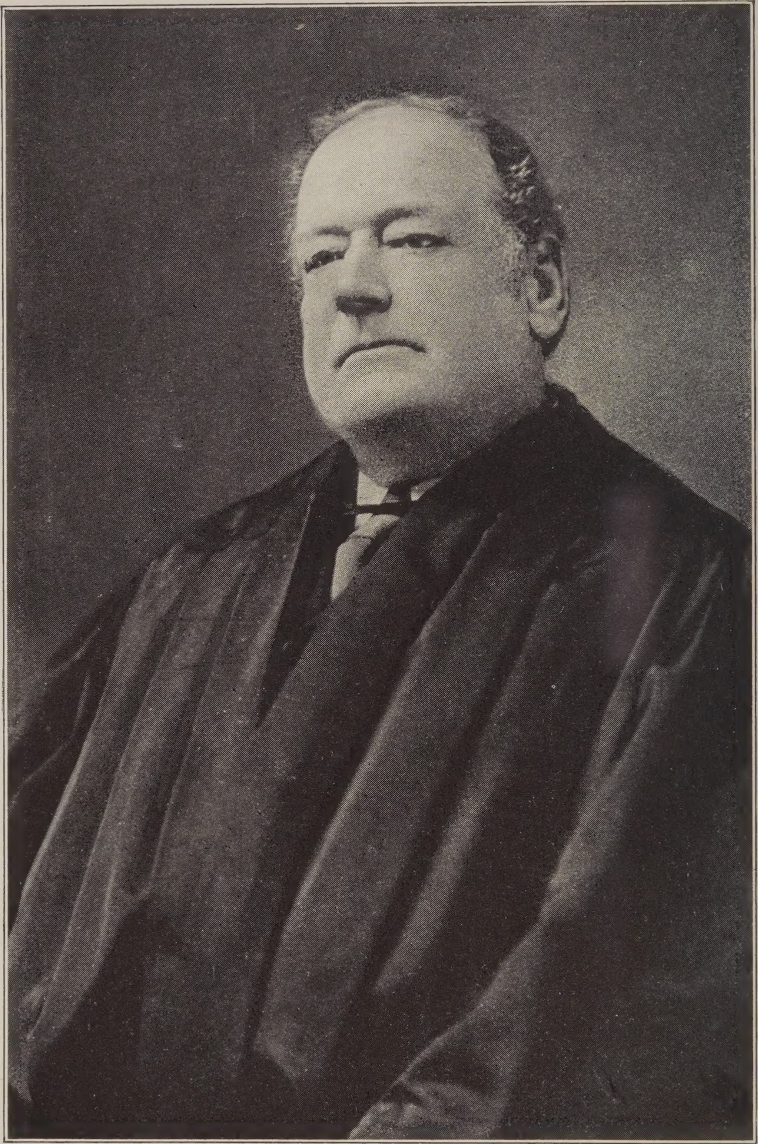

Chief Justice Edward Douglass White

CATHOLIC BUILDERS OF THE NATION

A Symposium on the Catholic Contribution to the Civilization of the United States

Prepared with the Collaboration of

Admiral William S. Benson, James J. Walsh, M. D., the Most Reverend Edward J. Hanna, D. D., the Right Reverend Edmund M. Dunne, D. D., the Right Reverend Joseph Schrembs, D. D., the Right Reverend Joseph R Crimont, S. J., D. D., the Reverend Richard H. Tierney, S. J., Justice Victor J. Dowling, Henry Jones Ford, Ph. D., the Honorable Dudley G. Wooten, M. A., the Reverend Aurelio Palmieri, O. S. A., D. D., Blanche M. Kelly, Litt. D., Mrs. Edith O'Shaughnessy, Justice Wendell P. Stafford, John B. Kennedy, Thos. A. Mullen, Thos. P. Meehan and others.

By

C. E. McGUIRE, K. S. G., Ph. D.
Managing Editor

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THE POSITION OF CATHOLIC PHILOSOPHY IN NORTH AMERICAN CULTURE

REVEREND CHARLES A. BRUEHL, D. D., PH.D.

THIS essay contains a brief retrospect, a rapid survey of present conditions, and principally a forecast of the future and a programme for the utilization of its inviting opportunities. Rightly it seems to us the emphasis is placed on the latter, because America is not a land of the past, but of the future. It faces towards the dawn, and the breath of morn is sweeping its promising soil from coast to coast.

What Catholic Philosophy so far has done for American civilization, and we should be careful not to belittle its valuable contribution to the spiritual life of the nation, is yet as nothing compared to what it is called upon and destined to accomplish in the future. At this moment America is seeking a philosophy that will interpret and give articulate expression to its deepest tendencies and that will formulate its highest ideals and values, that they may lead it in its onward course to the fulfilment of its destiny. In Catholic Philosophy it will find much that is congenial to its spirit and through the medium of which it will be enabled to express its innermost self and to give clear embodiment to its profoundest aspirations. It is important, therefore, that in these days of formation and intellectual crystallization, American thought be fertilized and impregnated with elements of Catholic Philosophy which will preserve it from corruption and stagnation. It will be the aim of this sketch to throw into proper relief the points of contact and the fundamental kinship between the best of American thought and the main ideas of Catholic Philosophy. At the same time, it will be pointed out how in many ways the latter will act as a corrective to certain weaknesses and excesses of the American mentality.

We say that only now America is beginning to grope for a philosophy of its own. So far it has largely borrowed its philosophical creeds from the various European schools of thought. This fact nowise discredits America. It is the natural course of events. Before a people evolves a philosophy much other preliminary cultural work has to be accomplished. Philosophy is the culmination of the spiritual life of a nation. It arrives when civilization becomes introspective, when it reflects upon itself and seeks a rational explanation and defense of its own foundations. Of its very nature it requires a certain advanced age, a maturity which is the result of years. When finally it makes its appearance, in its turn, it reacts upon the civilization from which it has sprung. This reaction may be beneficial or destructive; it may act as a stimulus leading to higher levels of development or it may inaugurate the downward trend and bring about decay and dissolution. For philosophy and life are intimately interwoven. Thus, not without some reason, the downfall of Germany is attributed to the materialistic philosophy to which after the times of Goethe and Kant it gradually succumbed. Without difficulty we see, then, how vital it is that American philosophy, when it emerges into being, have the right orientation and that it be directed towards spiritual ideals rather than materialism. For a materialistically inspired philosophy inevitably brings ruin and destruction. No philosophy is so well fitted to preserve America from the dangers and pitfalls of materialism as Catholic Philosophy. Up to a very recent date, the efforts of the American people were absorbed to a large extent by the gigantic task of upbuilding its material civilization, in which it has succeeded beyond the fondest and most extravagant hopes. For contemplative introspection and for the leisurely interpretation of the phenomena of existence it had neither the time nor the taste. Its spiritual needs were ministered to by religion, whose claims were taken for granted and recognized without argument. The inevitable questioning that comes when external activity abates will change this naive condition of things. With introspection doubt arrives and misgivings begin to agitate the soul. The puzzling problems of life demand a solution and the obstinate questions that arise in the breast require an answer. So also America is compelled to seek a philosophy that furnishes the vindication of its ideals and that justifies its faiths. If by some sad misfortune America would adopt a negative philosophy that would act as a solvent upon its ideals and destroy its faith in justice and goodness, the loss to our civilization would be tremendous. The danger of a false choice is there. It is for us to help it choose a philosophy by which it will live and prosper. We can give it a philosophy that has brought medieval civilization to a wonderful degree of perfection and that could also lift our American civilization to higher planes.

Fortunately we have not been deeply inoculated with European thought; for though we have drawn upon their schools we have not adopted their systems. To accept the pantheistic speculations of Europe, America is too sane and sober. The gross materialism of Europe has also failed to evoke strong echoes. America can make its philosophy unhampered by tainted traditions. This is no small advantage and it gives Catholic Philosophy a fair and even chance.

There is not much debris to remove before it can start constructive work; for America is not strewn with the bleached bones and skeletons of dead systems that block the progress of thought. We have little to discard. The nearest approach to an American philosophy is Pragmatism. But this was only a tentative and provisional system. Its vogue has passed and it has almost run its course. It has cleared the ground and awakened a new interest in metaphysical speculation. "Fortunately," William James remarks, "our age seems to be growing philosophical again—still in the ashes live the wonted fires."

Pragmatism has fulfilled an historical mission. It has freed us from the obsession of monistic ideas and brought philosophy down from the clouds. Its emphasis on purpose in thought and its insistence on the anthropocentric character of philosophy are permanent acquisitions. Pragmatism has unstiffened minds and prepared them for the acceptance of the truth. It may help to open men's eyes to the merits of Scholastic Philosophy.

Pragmatism is dethroned. It is being superseded by the various schools of neo-realism and critical realism. These schools constitute a healthy reaction against subjectivism and are full of promise. Some critics think that the realists are very close to the scholastic theory of knowledge.

There is no need to review the other schools of philosophy in America; but in a general way we can say this about them. They are in a more fluid and plastic condition than the European schools and, consequently, can more easily adapt themselves to new ideas. It is not unlikely that Catholic Philosophy if convincingly presented will make a favorable impression on them. That this may come about is a consummation devoutly to be desired. What materialistic philosophy has done for Europe the sad plight of that ill-starred continent now clearly shows us. We trust that a similar fate may be spared our country. If America adopts a philosophy that leads it to truth and justice, it will eschew the disaster that overtook Europe and its civilization will not end in a blind alley.

It is fatally wrong to think that philosophy is foreign to life and that it exercises no influence upon civilization. It is as a matter of fact the directing force in history.

Progress depends upon ideas, and truth is more essential to life than bread. Philosophy makes and unmakes civilizations. It will make or mar our civilization. This being so, it is a vital matter that American Philosophy should develop in the right direction and along the proper lines.

So far the tone of metaphysical speculation in America has been reverential. It is only lately that a change for the worse has been observed and that a note of irreverence has crept into our philosophical thought. In some instances even frank hostility towards religion has been manifested. This is due to the fact that American philosophy is beginning to emancipate itself from the religious influences under the auspices of which it has grown. Originally our universities were religious foundations, and naturally radicalism in philosophy was discouraged and frowned upon. This is no longer so. Our newer universities have no religious traditions and radicalism is rampant in them. But even in the old centres of conservatism radical thought, subversive of religion and Christianity, has gained a foothold. So it has come about that American speculation in a brief space of time has become aggressively anti-religious. Perhaps the evil has not made such progress that the irreligious tide could not be stemmed. But a reorientation is imperative lest we plunge into skepticism and blatant atheism. Atheism is the precursor of national decay. It opens the floodgates of immorality and hastens racial degeneration. But atheism is raising its ugly head in our American colleges and lifting its bony hands to destroy the things that have been held sacred by our fathers and which have been the inspiration of our whole national life. Here lies a grave menace to American ideals and civilization. That is the situation at present, the seriousness of which will be recognized and appreciated by every thinking man.

To return to our original purpose, we put to ourselves this question: Has Catholic Philosophy so far had any share in the making of the American mind? Has it been a potent factor in the molding of our national ideals? Has it in any way stimulated the growth of our civilization?

To this query we are inclined to give an affirmative answer.

It is quite true that America so far has not produced many professional Catholic philosophers of note, but that does not say that Catholic Philosophy has not been assiduously cultivated. In the American Church we have the same phenomenon which we have described above in regard to American civilization. As America had to lay the foundations of its material civilization, so the Church was for many years mainly occupied with its material upbuilding. Its energies were absorbed in missionary efforts. The atmosphere that is conducive to intellectual speculation was largely absent. That America in that time has not produced any great Catholic philosophers need surprise no one.

Withal it would be erroneous to think that there has not been vigorous philosophical speculation in the Catholic Church of America. Philosophy is inseparable from Catholic theology. The Catholic religion is of a nature that it requires a strong philosophical understructure. Catholic faith cannot be expounded without recourse to philosophy. The mere exposition of the faith, therefore, implies and necessitates a philosophy. Now, since the preaching of the faith and instruction in religion have been going on in the American Church with astonishing vigor, incidentally the elements of Catholic Philosophy have been disseminated throughout the length and the breadth of the land.

The controversies that have been carried on by the shining lights of the American Church abound with subtle philosophical discussions. Our bishops in defending the rights of the Church with regard to education have at the same time voiced important ethical principles of far-reaching consequences. Their pastorals are replete with philosophical issues. Again in the discussion of social problems appeal was made to the underlying ethical principles. Thus many occasions presented themselves in the life of the Church and its relations with State and Society for the discussion of philosophical questions.

As soon as colleges and seminaries were erected, philosophical studies were cultivated in a systematic and regular fashion. The philosophical tradition has never been completely interrupted in the American Church. And we can say this much in favor of Catholic Philosophy in America, that though there are not many names in the earlier stages of its history associated with philosophy in its technical and narrow sense, there yet is no dearth of such who can lay claim to the title of philosopher taken in a larger and less technical meaning and who have had a considerable influence on the ideas of their contemporaries. We can enumerate names in this connection that would grace the history of any country. Only a few will we cull from the pages of the annals of the American Church.

We mention as eminent exponents of Catholic Philosophy, Bishop England, Archbishop Hughes, Archbishop Spalding, Bishop Spalding, Cardinal Gibbons, Bishop McFaul, Bishop Stang, Archbishop Ireland, Archbishop Ryan, Archbishop Kenrick, Dr. Corcoran, Orestes A. Brownson, Henry A. Brann, Father Hecker, Father Lambert and Brother Azarias. These men, though primarily exponents of religion, have nevertheless frequently touched on philosophical problems and treated them in a lucid and impressive manner.

Abundant philosophical material is stored away, as gold in the hidden veins of mountains, in many of our Catholic periodicals. As the most prominent of these we mention the following: the *American Catholic Quarterly* (Philadelphia), the *Catholic World* (New York), the *Catholic Mind* (New York), the *Catholic University*

Bulletin (Washington), *Educational Briefs* (Philadelphia), the *American Ecclesiastical Review* (Philadelphia), the *New York Review,* the *Fortnightly Review* (St. Louis), *America* (New York), and the *Reports* of the Educational Association. As a great monument to American Philosophy stands out "The Catholic Encyclopedia," to which, it is true, scholars from the whole world have contributed, but which owes its existence to American initiative.

Even our weekly papers have had their share in the spreading of sound philosophical and ethical views. In the discussion of the issues of the day they have set forth many a fruitful principle of Catholic thought and thrown light on questions of vital importance. Some of our editors deserve to rank as popular exponents of Christian Philosophy, since they have brought that subject to those quarters that would not be reached by the professor who confines himself to a highly technical terminology and gradually becomes unable to speak in a language that is understood by all. The work of the popularizer may not be considered as noble and elevated as that of the philosopher of the chair, but it is eminently useful and decidedly necessary.

If we keep in mind this manifold activity, the conclusion will be forced upon us that our past is not so barren of philosophical thought as some might, at first blush, be inclined to think. We may appropriately call the period that has elapsed that of implicit philosophy, in which philosophy was cultivated not so much for its own sake, but on account of its intimate bearing on religious, educational and economic issues.

It cannot be doubted that in this time Catholic thought in many ways has influenced public opinion in America and helped to shape the facts of life. A broad and deep stream of thought, such as Catholic thinking would represent, cannot flow through our national life without acting favorably upon other currents of thought influencing their

John Gilmary Shea

direction and coloring their contents. Catholic thought has had a stabilizing and steadying effect upon American ideas and has made for sanity and moderation. In politics and education it has prevented untried and dangerous schemes from being adopted in many cases. It has always been on the side of liberty, justice and fairness. To its firm stand we owe the blessing of religious tolerance, which was not so easily achieved as some believe.

One of the prime effects which we may without hesitation ascribe to Catholic Philosophy is that it has helped to prevent the total disintegration of Christianity outside of the Church, and that it has lent valuable and incalculable assistance in maintaining high ethical standards in our national life. The fight which the Church has been making for religion in the schools has attracted the attention of non-Catholics to this important matter and made them appreciate the vital necessity of religion in education and life. Catholic philosophy has staunchly defended the sanctity of marriage and the sacredness of the home and has in that manner done much to prevent the utter degradation of marriage in our country. This alone is a service of supreme value to our American civilization; for the breakdown of the family is the herald of national decline.

By way of a summing up we can safely say that Catholic Philosophy has exercised a conserving influence in our national culture, that it has protected our Christian traditions and that it has opposed the spread of radicalism. It has moreover strengthened respect for legitimate authority and promoted a sturdy patriotism. It has always upheld high standards of citizenship and severely condemned political corruption and business dishonesty. If it had not been for the conservative influence of Catholic thought, it is to be feared that our Christian inheritance would long since have been frittered away and that our national culture would have been sadly impoverished. It has been a valuable ferment in our civilization. It has acted as a preserving factor and also as a stimulus. Its presence can be detected in our general culture, in our literature, in our philanthropical movements and in our legislation.

The next step confronts us with the present. The prestige of the Church has grown and with it also the influence of Catholic thought. Catholic Philosophy has entered upon a new stage of development. The Church is now in a condition to give full attention to the creation of a Catholic culture of which Catholic Philosophy is one of the most indispensable elements. Ample provision is being made for the intellectual interests of those of the fold. The Church in this is keeping pace with the general progress of the country.

It is always awkward to write about the present; for the writer who reviews his own age is either inclined to be overcensorious or to indulge in an unwarranted optimism. Though we shall endeavor to avoid both extremes, we frankly admit that we regard an excess of optimism as the lesser fault. There are too many prophets of evil at large, who carp at everything and try to achieve an air of superiority by general faultfinding and by affecting a supercilious disdain for the accomplishments of their age. Criticism of this type has no value. It either stirs up resentment or causes discouragement. It is evident that this is not the keynote of this essay, which is avowedly written in an appreciative spirit and with a strain of optimism. This seems to be the proper attitude of Catholics towards the good which their own coreligionists have accomplished, because the outsiders are but too anxious to belittle and disparage their part in the work of civilization.

Of Catholic Philosophy in America at the present we can draw a bright picture. The outlook upon the cultural activity of Catholics in our days is, indeed, very heartening. There is a heavy enrollment of Catholics in institutions of learning all over the country, which indicates an interest in the things of the mind and the finer values of life. Numerous colleges and seminaries, in which philosophy is taught in a creditable way, dot the country. We have the Catholic University which constitutes an intellectual centre for the clergy as well as the laity. The teachers in our schools must measure up to very exacting standards of culture and many of them make it a point to acquire a university training. Unquestionably this will favorably react on the general level of culture of American Catholics.

The various religious orders show a keen interest in the study of philosophy and afford their students generous opportunities in this regard. New colleges and seminaries are in course of construction, many of which will have excellently equipped laboratories for the pursuit of those lines of research by which metaphysical inquiries must be approached. The more important works of Catholic Philosophy published in foreign languages are being made accessible to the American reader by fluent and elegant translations or adaptations. A supplementary volume to "The Catholic Encyclopedia" embodies the latest results of scientific inquiry and brings this work up to date. In our popular Catholic magazines we frequently come across scholarly papers dealing in a thorough way with different aspects of philosophy and, in particular, discussing the burning questions of the day in their relation to ethics. In this manner Catholic thinkers are helping to clarify moral issues of great moment and to prepare solutions consonant with Christian ideas. We are also making an earnest start in supplying our own text-books and manuals for the study of philosophy in our colleges and seminaries. Though as yet we are unable to compete with foreign production in this department, a promising beginning has actually been made. These signs plainly indicate that a keen interest in philosophy has grown up among American Catholics.

To this we may add the movement for the popularization of philosophy through reading circles, lectures, summer schools and university extension. Intellectual life among the Catholics of America can no longer be said to be dormant or stagnant. Culture is eagerly sought, and a well informed laity is in formation.

Since we are dealing with contemporary conditions, names are more or less odious as inviting invidious comparisons. Still we think no umbrage can be taken by even the most sensitive if we enumerate a few writers who have gained popularity by their publications and are rightly considered to hold a high rank in their craft. There no doubt are others of equally high attainments, whose names, however, have not yet become public property. As authors of philosophical manuals of some merit we mention the following: Bishop Turner, "Logic"; Louis Jouin, S. J., "Logic and Metaphysics"; Walter H. Hill, S. J., "Elements of Philosophy and Ethics"; Nicholas Russo, S. J., *"Summa Philosophica";* Charles Coppens, S. J., "Logic and Ethics"; William Poland, "Truth of Thought and Ethics"; G. L. V. de Concilio, "Elements of Intellectual Philosophy"; Shallo, S. J., "Scholastic Philosophy"; Charles Dubray, S. M., "General Philosophy"; J. J. Toohey, S. J., "Logic"; J. Elliot Ross, C. S. P., "Christian Ethics"; James Conway, S. J., "Ethics"; W. J. Brosnan, S. J., *"Institutiones Theologiae Naturalis";* F. Siegfried, *"Syllabus Praelectionum Philosophiae."*

Special philosophical questions have been treated by the following scholars: René Holaind, S. J., "Natural Law and Legal Practice"; Maurice Ronayne, S. J., "God, Knowable and Known"; T. S. Preston, "God and Reason"; Matthew Schumacher, C. S. C., "The Knowableness of God"; G. S. Lucas, "Agnosticism and Religion"; J. T. Driscoll, "God"; James J. Fox, "Religion and Morality"; Thomas Shields, "The Philosophy of Education"; Thomas V. Moore, "A Historical Introduction to Ethics"; Aloysius Rother, S. J., "Truth and Error"; Brother Chrysostom, F. S. C., "Development of Personality"; J. A. Burns, C. S. C., "Catholic Education"; E. A. Pace, "History of Education"; J. J. Walsh, "Education, How Old the New"; Thein, "Christian Anthropology"; Thomas Dwight, "Thoughts of a Catholic Anatomist"; J. A. Zahm, C. S. C., "Science and Faith"; Thomas Slater, S. J., "The Foundation of True Morality"; Condé B. Pallen, "The Philosophy of Literature"; E. J. Menge, "The Beginnings of Science"; D. A. Lord, S. J., "Armchair Philosophy"; John Gmeiner, "Medieval and Modern Cosmology"; Edmund T. Shanahan, "The Idea of God"; John J. Ming, S. J., "Data of Modern Ethics"; P. A. Halpin, *"Apologetica";* J. Liljencrants, "Spiritism and Religion"; J. Godfrey Raupert, "Modern Spiritism"; Bishop Turner, "History of Philosophy"; Charles Coppens, S. J., "A Brief History of Philosophy"; Joseph L. Perrier, "The Revival of Scholastic Philosophy."

Psychology has had able exponents: Hubert Gruender, S. J., "Psychology Without a Soul and Experimental Psychology"; Thomas V. Moore, C. S. P., "A Study in Reaction, Time and Movement"; Charles A. Dubray, S. M., "The Theory of Psychical Dispositions"; E. A. Pace, " Psychological Studies from the Catholic University of America"; J. Godfrey Raupert, "Human Destiny and the New Psychology."

In Sociology superior and original work that has won the highest recognition from European scholars has been done. Some names stand out very prominently: J. A. Ryan, "A Living Wage and Distributive Justice"; Joseph Husslein, S. J., "Evolution and Social Progress"; William J. Kerby, "The Social Mission of Charity." We may add: E. J. Burke, S. J., "Political Economy"; Arthur Preuss, "The Fundamental Fallacy of Socialism"; D. A. McLean, "The Morality of the Strike." The "Social Program" of the Bishops deserves a place here, as it is a document that sets forth the ethical basis of the social question and elucidates the philosophical principles that enter into its solution.

Considering the fact that pioneer conditions of civilization, and we have barely emerged from them, are not favorable to metaphysical speculation, this array of names is indeed very creditable to the Catholics of America. In a short time they have covered much ground, and if the pace of progress manifested in their achievements is kept up it will not take long for them to catch up with the philosophical attainments of the older countries. Catholic Philosophy has found a home among us.

The day may not be far off when we shall return with usury the intellectual loans which Europe has made to us. The American mind will be able to make a distinct contribution to the philosophical thought of the world. The peculiar American viewpoint, in many ways so radically different from that of the Old World, will place old problems in a new perspective and show them in a new light. The dynamic quality of all that originates in American soil will give a new and powerful impetus to metaphysical speculation. In the readjustment of the traditional Scholastic Philosophy to the discoveries of science, American thought may be destined to play an important part. The resourcefulness of American genius and its ready adaptability to the requirements of new situations warrant such hopes and justify generous predictions. Sociology and the Psychology of Religion, studies that have received special attention in America, are indebted to American scholars chiefly for their rapid advance. The science of pedagogics likewise has been much enriched by the fruits of American research and industry.

Here again the question crops up: Does contemporary Catholic thought exercise any perceptible influence on American culture, and does it tend to reinforce the foundations of our national morality? The answer is an emphatic affirmative.

By all the influential men of the country an expression of Catholic opinion on the pending issues of the day is welcomed and listened to with respect. The conservative thinkers feel that Catholic Philosophy gives the strongest support to our national ideals and our moral traditions, and that it is fighting energetically against the inroads of ethical and social radicalism. Almost singlehanded Catholic moralists have waged an implacable warfare against the evil of divorce which is lowering public morality and sapping the foundations of the American home. This alone is a service for which America can never be sufficiently grateful. Again that subtle vice which is gnawing at the very marrow of our national life and degrading our manhood and womanhood has no more unrelenting foe than Catholic Ethics. The unethical tendencies of our times are quickly discovered and courageously denounced by the Catholic moralist who by his timely warnings and energetic protests helps to keep our national life clean and sweet and wholesome.

Still we are willing to admit that the influence of Catholic thought ought to be greater and more pronounced. Our task in the future is to extend the sphere of Catholic Philosophy so that it shall take in American culture the place to which it is entitled. Though we do not underrate the difficulties that lie in the way, we think that this is a very tempting task and that it offers splendid opportunities. To win the American mind is not an impossible undertaking foredoomed to failure; on the contrary, the probabilities of success are decidedly in our favor. For this reason: Catholic Philosophy is fundamentally akin to the best that is in American thought and, if rightly proposed, it will carry with it a powerful appeal.

We believe in democracy. Catholic Philosophy is democratic. It is not meant for the few, but addresses itself to all. It is not a schoolroom philosophy, but a philosophy for life. It has a message for the plain man and uses terms that he can understand. It does not wrap itself in Olympian solitude and splendor, but is quite willing to descend to the levels of ordinary life. It speaks of the things that come within the range of experience of the man of the street, and deals with the problems that confront him in his daily struggle. It is concerned with the realities of life and interprets them to the man who wishes to understand the meaning of human existence. It gives vision to those who are hedged about by the necessities of life, and courage to the weary toiler.

Catholic Philosophy strengthens democracy, because it insists on the inherent equality of men. But it does not make men equal by making them all equally low and vile as evolutionary philosophy does. It gives to men equal dignity and endows them with equal rights. For all, it claims, are created by God and possessed of immortal souls. All are called to an eternal destiny of wonderful glory. This seems to be a better foundation for democracy than the materialistic doctrine that would derive man from animal ancestors and degrade him to the level of the beast.

Other systems may repudiate common sense, Scholasticism holds it in high esteem. This is so true that William James, somewhat in derision, has said: "Scholasticism is only common sense grown quite articulate." This naturally would recommend it to the American mind, which also has a great respect for the thinking processes of the ordinary man and instinctively distrusts everything that conflicts with the intuitions of common sense. In Catholic Ethics we also find this democratic tendency; for according to its teaching, the laws of morality are of universal application and carry the same obligation for all. High station or wealth exempts no one from the necessity of obeying the dictates of the natural law. A double standard of morality is nowhere sanctioned in Catholic Ethics. The Catholic moralist is not deceived by outward appearances and refuses to admit that external polish and refinement of manners are an absolute guarantee of moral integrity. He believes, however, in the innate wholesome instincts of the average man.

The spirit of Scholasticism is optimistic, and therein again it coincides with the American mind believing in progress and the final triumph of right and goodness. For these beliefs Scholasticism furnishes the intellectual foundations. Cosmic optimism can be maintained only on the basis of theism. For optimism there is no warrant if there is no God that overrules mundane events and bends them to his benevolent designs. If the world is only a mechanism, set in motion by chance, there is no reason to suppose that good will be triumphant in the end. In that case justice and right may finally be crushed and ground into the dust. In the name of its healthy optimism America must reject any philosophy that does not proclaim the existence of a personal God.

America needs a frankly theistic philosophy. Only from such can it draw inspiration and enthusiasm. Atheism would come like a blight over the progressive and enterprising spirit of America. It has a paralyzing effect. Monism can appeal only to effete civilizations that have lost the zest for work and resign themselves to decay. In its wake follow stagnation and corruption. The sad caricature of a deity which Pragmatism offers can never be a source of inspiration.

These are no creeds for America. They belie its deepest moral aspirations and run counter to its finest intuitions. America must continue to believe in God or it will cease to believe in goodness and in its own sublime mission. If it gives up its faith in God and in a God governed universe it will become cynical, utilitarian, mercenary as the Old World. For a world without God is a world without meaning, a world without a destiny, a world that drifts aimlessly until it is wrecked in the cosmic catastrophe that will overtake the visible universe. If there is no God to guarantee the final outcome everything may go wrong with the world; the struggle of man on earth is a grotesque farce and morality a delusion. To such a gloomy and heartless creed of utter despair, that kills action and murders joy, America can never subscribe. But it will feel drawn towards Catholic Philosophy which by its theistic doctrines furnishes a rich soil on which American optimism and progressiveness can flourish. The only God that gives assurance of the victory of right is the God of Catholic Philosophy.

The ethical passion and the altruism of America are well known. But such noble impulses and elevated emotions cannot subsist long unless they strike deep roots in inspiring ideas. The soul of America aflame with noble sentiments will cool and become calculating and narrow, if it finds not a vision that will lift it above the attractions of sordid selfishness. In few philosophies will it find elevating ideas and visions that kindle the imagination and set the heart aglow. For the current philosophical systems are earthbound and unable to inspire high resolve and the will to make sacrifices. They are poor in the things of the spirit. They are valueless for life. They cannot give the larger, fuller and richer life, because they have cut themselves loose from God who is the source of life.

All that is most assured in knowledge, all that is most beautiful in art, all that is most exalted in sentiment and all that is most noble in morality is linked with our belief in God. And all these things which make life worth while and beautify our earthly existence vanish with the disbelief in God. But America does not wish to lose these magnificent possessions in which it finds its chief happiness and deepest gratification. By the favorite tenets of modern philosophy, however, they are seriously jeopardized. Again then we see how America needs Catholic Philosophy, for practically speaking, this is the only one that does not falter in its testimony to the existence of a personal God.

Should materialism and atheism make any headway in our country our ethical passion would be weakened, our high morality would wither and droop for want of a nourishing soil. This would be the greatest calamity that could befall us. We would then descend from our high moral position and gradually sink to national selfishness and sordid lust of gain.

America cannot thrive on the thin air of materialism. It needs and wants a spiritual interpretation of life. For the American people have also a consuming passion for spirituality which materialism could never satisfy. "Materialism," writes William James, "will always fail of universal adoption. For it denies reality to the objects of almost all the impulses which we most cherish. Any philosophy which annihilates the validity of the reference by explaining away its objects or translating them into terms of no emotional pertinency, leave the mind with little to care or act for. A nameless unheimlichkeit comes over us at the thought of there being nothing eternal in our final purposes, in the objects of those loves and aspirations which are our deepest energies." All that America so far has stood and fought for gives the lie to materialism. In Catholic Philosophy on the contrary, America will find that which corresponds to its innermost self.

Catholic Philosophy exalts work and service. It determines the reward which a man should receive by the useful services which he renders to his fellow men and society. For the social drone that would reap without sowing it has severe condemnation. As the basis of the relations between men it recognizes justice which, however, at times, it demands must be tempered by charity. The rights of private property it asserts and protects, but does not hestitate to denounce the abuses that have crept into our economic system. It inculcates obedience to lawful authority and insists on the subordination of private interests to the common good. It emphasizes individual responsibility and thus promotes the spirit of enterprise and self-reliance. By these doctrines Catholic Philosophy reinforces the very pillars upon which our American civilization rests, and cements the bonds that bind society together.

Likewise Catholic Philosophy offers an antidote to certain weaknesses in our national life. It safeguards liberty against the encroachments of the majority by its doctrine of God-given and inalienable rights. It makes the rulers responsible for their actions to the God of justice and reproves wrong whether it is done by an individual or a State. It is no friend of a paternalism that crushes initiative nor of a centralization that would concentrate power in the hands of a few and reduce everything to a uniform level. Valiantly it champions the inviolability of the home and protects the family, which it regards as the basic unit of society, against undue external interference. By its stern insistence on justice and its dialectical method it counteracts the sentimentality to which we are somewhat inclined. Its conservatism constitutes a wholesome check on our passion for innovations and fads. Besides we may remind ourselves that only in Catholic Ethics the key to the solution of our social difficulties can be found.

From this it is quite plain what a valuable ingredient Catholic Philosophy represents in American culture. It will act as salt keeping our American culture wholesome and sweet, purifying and refining our national ideals and preserving unadulterated our best national traditions. It will also act as an energetic principle of progress, stimulating enterprise and spurring men to put forth the best efforts in behalf of the noble cause of human advancement and moral improvement. The progress of America is assured, if the principles of Catholic Philosophy guide and steady its course.

That Catholic Philosophy may fulfill its important mission in our national life, it needs eminent specialists, who shall win for it prestige and authority by the recognized value and excellence of their scientific work, and popular exponents, who by elegance of form and lucidity of method are able to gain and hold the attention of the public. Here Catholics, who love their country and have its best interests at heart, see stretching out before them an inviting and promising field that offers splendid opportunities and gives assurance of magnificent harvests.

CATHOLIC CONTRIBUTIONS TO THE ETHICAL SCIENCES

James J. Walsh, M. D., Ph.D., Sc. D.

As the Catholic Church is the representative of Christ upon earth, it might naturally be expected that she would be the guardian of personal morality and the guide to the application of those principles of ethics which must rule men's conduct if they would obey properly their own inner monitor which warns men of the violation of that essential morality—the natural law. For, while conscience directs as to right and wrong, circumstances frequently develop which make the discernment of what is right and what is wrong in particular conditions extremely difficult. Special knowledge is often required to decide the morality of acts, and hence, a monitor who speaks with authority is needed. Casuistry, as this application of moral principles to specific cases which present serious difficulties in morals is called, has come in recent years to bear in the minds of those outside the Church an innuendo at least of hair-splitting distinctions as to conduct which enables people to steer around real honesty of purpose; but as cultivated by Catholic theologians, it is really a great practical science—that of applied ethics. The Church has at all times recognized her obligation as a teacher in this matter, and in fulfilment of her mission has accomplished an immense amount of good not only for Catholics, but for the society in which they were placed.

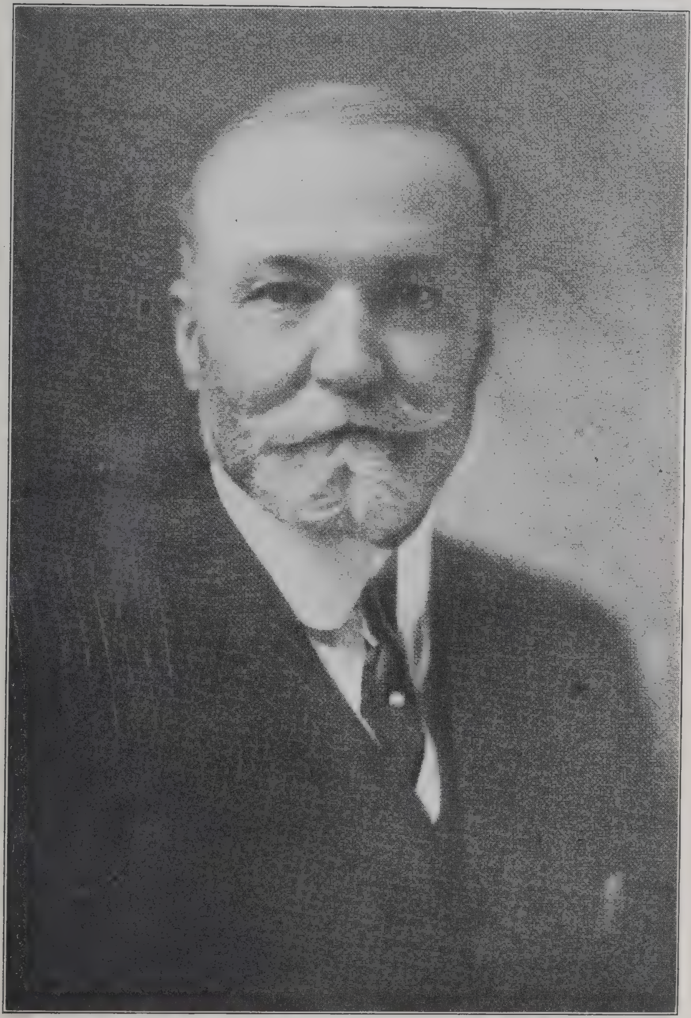
Above all, in medical matters a whole series of most important ethical problems have arisen which have demanded the careful development and application of moral principles to solve them properly and safely direct the conduct of those who in the course of professional duty had to meet and deal with them. As life has become more complex in recent years, these difficult questions have become more numerous. Ethics as applied to medicine in the older time referred mainly to questions of life and death, as they were in the physician's hands because of the professional character of his services to mankind. Minor ethical matters, as to remuneration for services rendered professionally, had also to be decided; but in our day many other and much more important and at the same time more difficult problems have come up.

One of the greatest surprises furnished by the development of the history of medicine in recent years was the republication of some of the old laws and regulations of the medieval universities with regard to professional competency, professional fees and the prevention of various abuses of the confidence reposed in the physician. A law of the early thirteenth century required that a physician should have attended a university three years before studying medicine, should then take courses in the medical school four years and finally practice a year with a physician before being allowed to do work on his own responsibility. In addition, if he were to do surgery, he had to take special courses in anatomy so as to fit himself for that specialty. This law came to be applied in practically all the universities that received charters from the Pope. It was recognized that to be worthy of his hire, the physician should be thoroughly trained in a period of some eight years of study and that if he claimed to have special surgical expertness in addition a proper foundation should be laid for that. When it was recalled that even fifty years ago in this country doctors were required to take only two courses of medical lectures for four months each, sometimes in the same calendar year, and then were given a degree of Doctor of Medicine, which was a license to practice anywhere in the United States, it is easy to understand how far ahead of us the Papal universities were in the older days. But now we have at last gone back in our requirements of definite preliminary college training, four years at the medical schools and then a year in a hospital, to the old Papal university regulations.

The old Italian law which required this eight years of training also regulated the fees. These were liberal, but physicians were prevented from imposing on their patients. They were paid by the day, for instance, instead of by the visit, but expected to call on their patients once a day or oftener, if necessary. The same law regulated the price of drugs and prevented any collusion between druggists and physicians by which patients might be overcharged, and this regulation was at the same time a pure drug law. Substitution was punished severely, even to the extent of confiscation of all the movable goods. In a word, patients were protected against impositions of all kinds with the fullest approbation of the Church authorities, who recognized the need for such developments of law.

In more recent years such important ethical problems as euthanasia, instruction as regards sex hygiene, abortion, birth control and other similar questions have come up for settlement, and the definite moral principles enunciated by the Catholic Church as well as the firm stand on a basis of conservative thought taken by Catholics have been of great value for the right settlement of these questions.

What has been called the problem of euthanasia, that is to translate the Greek term, letting people die easy, has been much discussed in recent years. The real question has been whether it is not permissible for a physician to assume the responsibility of putting patients whom he considers to be suffering from incurable diseases out of pain by means of an easy death. The practical nature of this topic is well illustrated by a consideration of the cancer problem. Nearly 100,000 people die of that malady every year in the United States alone, and, many of them spend the ultimate days and sometimes the last weeks or even



JOHN B. MURPHY, M. D.

months of life in a state of great agony and without any hope of cure. In view of this fact, it is no wonder that the suggestion has often been made: why should not the attending physician, with the consent of the invalid, or at least of his nearest relatives, put such patients out of their pain in some simple, easy way and thus not only save them but those around them from useless suffering?

It may be said at the outset that very few persons suffering from serious organic disease ask to have this done. Hysterical patients, the highly-neurotic whose pains are largely mental, plead at times for death, but most of the victims of fatal, even painful, disease cling to life tenaciously. Some of these sufferers may talk about how welcome death would be and may even seem to invoke it, but those of them at least whose mind has not been affected by their disease are like the old man in the fable who, having a heavy bundle of sticks to carry on an extremely cold day, finally grew discouraged and called upon death. When, however, death came, according to the fable, and asked what the old man wanted, he said "Oh, nothing, but help me carry this bundle." Younger people in the midst of acute pain ask to die, but older people cling to life even in conditions that would seem to make existence almost absolutely unbearable. They grow used even to pain and find happiness merely in its cessation.

Quite apart from this, however, there are many moral objections to any such easy settlement of a very difficult problem as would be presented by euthanasia, that is the deliberate shortening of life in some painless easy way by the attending physician. No man has the right of life and death over another, nor the right to take his own life. Constituted authority may, for certain reasons inflict death according to the forms of law, but that cannot be done by any individual on his own responsibility. Physicians themselves would, as a rule, be loath to have any such decision as to the life and death of their patient placed on their shoulders. Even after all hope had been given up for an invalid there have sometimes been startling recoveries or remissions in disease, which have afforded men who had given up the prospect of longer life, months, or at least weeks of existence that were well worth having. The moral principles of the situation can be the only safe guide for the physician in such matters, and in this old-fashioned Catholic teaching is very stringent.

During the World War many a sadly-mutilated man, with a portion of his face shot away, or with severe injuries that involved important sensory nerve trunks that were giving intense pain, or with only slight injuries which were causing exquisite pain to an individual incapable of bearing discomfort, has pleaded death at the hands of those around him. Such an action would be looked upon as murder by military as well as civil laws, and the fact that many men who thus pleaded have since been glad that they were alive, shows clearly how the old conservative principles of morality are directed not only to the future life, but also to this. Even very badly mutilated men have become useful members of society and have found happiness or at least as near an approach to it as can be looked for in a world so imperfect as ours in the years that were secured for them by the denial of euthanasia.

The mystery of suffering will always remain perhaps the greatest of human mysteries. Why is it that men wanting to be happy so much as we do should, on the contrary, be so frequently victims of pain and disease? In the younger years suffering may have a purpose in the formation of character and the uplift of what is best in nature. Terminal suffering, however, seems to many people a useless infliction that has to be borne for no purpose. Men have often faced this mystery of suffering and some of our greatest literature in all the culture languages have been written around it. The five greatest dramatic poems in human history have had for subject the mystery of evil. Job, Prometheus, Hamlet, Calderon's "The Mighty Magician" and Goethe's "Faust" are all attempts to solve, or, rather, to present the mystery of evil and suffering and the greatest of these poems still is Job, the first written. The solution of the mystery of evil and suffering must be left to an inscrutable Providence. Man surely must not cut the gordian knot of the difficulty by snuffing out the life that is in the throes of the mystery. We must leave that to a Higher Wisdom and a Higher Power to determine. That is the teaching of the Church and her conservative influence has meant very much in keeping men from rushing into decisions which sentimentality may dictate but reason would not approve.

Physicians may, and, indeed, under certain circumstances, cannot but feel morally certain that the treatment which they find themselves compelled by the indications of the case to give patients may shorten life. In spite of this fact, they are not only perfectly free, so far as the data of Catholic ethics are concerned, to give the treatment, but even they might under definite conditions be morally bound to do so. An elderly patient who is tossing painfully with pneumonia must have his suffering lessened by the proper administration of opium, even though the doctor may fear that this will perhaps shorten life. Pain of itself may become so unbearable as to threaten life, and it is the physician's place to afford relief, even though the remedy administered may be contra-indicated in the diseased condition that is being treated. As has been well said, the physician can always console, he can nearly always relieve, but only sometimes can he cure. His two other duties are an even more important part of his function in life than that of curing disease, for so long as death is in the world this last function must often remain impossible. To a patient suffering from a severe injury or pinned down under a machine with perhaps superheated steam pouring over him and incapable of being removed, a physician would be bound to give sufficient opium to dispel pain, even though it constituted a dangerous dose for a patient of the weight and strength of the man involved.

The question of sterilization of individuals possessed of criminal or other undesirable tendencies for the purpose of preventing their reproducing themselves and thus adding to the criminal classes has been seriously discussed in recent years, and some States of the Union have even passed laws providing for operations for this purpose on certain kinds of criminals in prison. Catholic moralists have pointed out that the State has no right to pass such a law, for it is an unnecessary deprivation of an essential right of man and an act of violence against human nature. Catholic physicians have shown that the legislation is founded on the pseudo-scientific notion "that criminality is a hereditary condition, a physical disease, and not a matter of volition. This Lombrosan absurdity is now held by no physical scientist, and from an ethical point of view it is nonsense" (O'Malley). Vasectomy, or öophorectomy for the purpose merely of preventing offspring, is not reformatory, but, on the contrary, conducive to crime. The prevention of the marriage of those who are defective and whose defects are likely to be transmitted to the serious detriment of the State may be prevented very properly, and the segregation of these defectives for this purpose is justified.

In our own time the influence of the Church has been particularly valuable in the proper solution of the questions relating to birth difficulties in which the life of mother and child, sometimes both, often one or the other, is involved. These have become much more serious and more frequent in recent years, since lack of exercise and of life in the open air has been limited, for women particularly, by their indoor occupations and their social obligations. As a consequence of a rather inactive life, parturition, which is almost entirely a question of muscular activity, has become a more and more difficult problem. Less than one-sixth of our population lived the indoor life in the cities one hundred years ago; scarcely more than one-sixth now live the outdoor life in the country. Much oftener among city women than those in the rural districts must the doctor in attendance at an obstetrical case decide the very serious question whether he can save the lives of both mother and child, or may have to be satisfied with the loss of at least one of them. Besides, kidney disease and other complications of child bearing have become much more frequent than they were formerly, and these bring their burdens of decision with regard to the life of mother and child; and such problems must be settled not by the wishes of those concerned, but according to definite moral principles.

In this all important subject the Catholic Church has stood out unreservedly for the rights of the child to life. From the earliest moment of life, even immediately after conception, these rights are as great as those of the mother, and must be respected. The problems involved must be settled, not by the caprice of those concerned, nor above all by the selfish desire of life on the part of those who can express themselves most forcibly, but according to definite ethical principles. In this matter the teaching of the Catholic Church has been of immense significance in this country. Some fifty years ago, when many of these problems were decided entirely according to the selfish considerations of the mother, or perhaps even more often of the father, it was a great Catholic physician, a convert to the Church, Dr. Horatio Storer, of Boston, who in a paper on the subject, laid down the principles on which such cases must be decided. His prize essay on Abortion was published in a series of very large editions by the American Medical Association and widely distributed. It called particular attention to the rights of the child after the first moment of conception as equal to those of any other human being and to be considered just exactly as those of other living individuals. The movement thus initiated revolutionized medical practice in many ways in America and above all greatly lessened what was known as "therapeutic abortion" which, by an unfortunate medical abuse, had been done very often quite regardless of the rights of the child.

The Church has insisted on the child's right to life, even during its intrauterine existence, as being just as important as those of the people with whom they are brought in relations. Abortion is designated simply murder and all life-saving methods are insisted on. As a result of the Church's stand in this matter, craniotomy, that is the crushing of the skull of the child in order to facilitate its delivery, was absolutely condemned. If it were definitely ascertained that the child were dead then it might be dismembered to facilitate delivery, but not otherwise. This teaching gradually led to the abandonment of craniotomy almost completely and to the cultivation of Caesarean section in order to secure the safety of both mother and child in cases where natural delivery could not take place. For a time it seemed as though another operation, symphysiotomy, that is the separation of the symphysis pubis, the junction of the bones of the pelvis in front, might save mother and child without so serious an operation as Caesarean section, but the hope of the usefulness for this operation, which had been introduced into Italy and its technique elaborated there under Church influence, proved disappointing. There is at least one Catholic woman in this country who has had six successive Caesarean sections and not only has survived them all, but is actually in very good health and has six sturdy children to show for these operations. Only a profound cultivation of the moral sense could have led to this.

In the Middle West Professor Louis Charles Boisliniere, after having been a coroner of the City of St. Louis and reforming that office, bringing about legislation which made the abuses less liable to occur, became professor of obstetrics and diseases of women and children in the Saint Louis Medical College, that city, and took up the serious task of correcting the teaching with regard to therapeutic abortion and the right of the unborn child to life. He wrote a medical article on "Craniotomy or Caesarian Section," which had a wide circulation and did much to inculcate true moral views on this important subject. He is largely responsible for the reform of the loose thinking which had brought about the unjustifiable death of many infants. He was the first in America to apply the forceps (inventing a particular long form of that instrument for the purpose) to the child's head at the superior strait. He had labored at the development of the use of the forceps because it served powerfully, as he said himself, "to check the slaughter of the innocents." He made it one of the main purposes of life. His lectures, addresses and writings were directed to emphasize that the child's right to life was equal to that of the mother. He was chosen president of the St. Louis Medical Society and elected also the president of the St. Louis Obstetrical Society. These positions gave his writing and lecturing added prestige for influencing the profession of his day toward the practice of strict moral principles in the practice above all of obstetrical work.

In the extremely difficult problem of ectopic gestation the Church's teaching, though looked upon at first by many even conservative surgeons as too strict and involving too much danger and too little consideration for the mother, has now come to be recognized as firmly established on the moral principles that must guide every conscientious surgeon when there is question of human life. Professor Darling, who was chief of surgeons at the University of Michigan and a man of thirty years' practice in general surgery, although not a Catholic, suggested the Church's teaching as the safest method of dealing with these patients. His statement as published by the Reverend M. P. Bourke, in his paper on "Some Medical Ethical Problems Solved," shows that he feels that the rule laid down by the Church is better in most cases for both mother and child.

The corresponding problem of so-called pernicious vomiting has also been much benefited by the Church's conservative teaching. Unfortunately, it had become the custom among physicians to conclude that if a child-bearing woman vomited for more than a few days and failed to retain food her life was in serious danger and that this justified the removal of her child. The Church insisted that such an act was utterly unjustified because if done before the child is viable it produces the death of another human being. Many women for whom child-bearing was a trial rather readily developed a neurotic condition, complicated by vomiting, and if they had a complacent physician their pregnancy was terminated at an early stage.

These patients, if they once got the idea implanted in their minds, were prone to develop hysterical vomiting which would continue even to an alarming extent. When careful physicians were in charge of them they recovered without serious result. A well-known obstetrician in New York attended 3,000 births without seeing a single case of what he considered pernicious vomiting, though, as his practice was among the well-to-do classes, he saw a large number of instances of hysterical vomiting, some of which proved alarming at least to the patients and their friends. Not once has he ever found it necessary to produce abortion. And yet he has lost none of his patients. Some physicians see what they call a case of pernicious vomiting in every hundred labors. Winckel, the greatest obstetrician of the later nineteenth century, reported 100,000 obstetrical cases with only one artificial labor. This was at Munich, in Catholic Bavaria, and there is no reason why this should not represent the practice of the world. Various mortality figures have been given from over twenty-five per cent.

down to zero for what is called pernicious vomiting, but this discrepancy simply means that some men do not know how to handle such a problem, and there are good hospitals which report a number of such cases without a single loss of life to mother or child.

A few years ago the question of the employment of what was called "Twilight Sleep" during the delivery of children came up before the medical profession of the world. By a combination of drugs and hypnotism or suggestion approaching hypnotism mothers delivered their children, so it was said, almost without knowing it. Instead of hours of agony there was a period of somewhat uncomfortable less than half consciousness during which the child was born and the mother awoke, after a time, to find that all her trouble was over. Enthusiastic accounts were given by some of the women who had tried it, magazine articles were written about it and women proceeded to travel long distances in order to have the opportunity for the delivery of their children in this way.

Unfortunately, after a time it was found that the number of fatalities among the infants delivered in this way was much higher than under other circumstances. No wonder, then, that it was not long before the method lost vogue and is now scarcely heard of, for the child is the most important element of parturition. But in the meantime twilight sleep had cost the lives of a number of children. From the very beginning many doctors opposed it because of the danger to the infant; but there was needed some definite pronouncement with authority warning people with regard to the danger. It is for this reason that high ethical standards providing for safeguarding the lives of both mothers and children, and yet not allowing any question of the alleviation of pain for the mother to jeopardize her child, are needed, and these should be incorporated in the definite teaching of the medical school.

In another matter the Church has taken a decided stand for the benefit of the nursing child. It has made clear to mothers that as far as possible they should provide their children with natural nourishment and not easily be persuaded to give up the privilege of personally feeding their offspring. There has been a definite tendency on the part of many physicians to the prosperous classes to find easy excuses for mothers to give up the duty of nursing their children. The health of the mother is usually alleged, but other reasons, such as social convenience and the fear lest nursing might undermine the mother's health, and sometimes even the necessity or apparent need of a mother being a wage earner has been sufficient excuse for the infant being put on artificial feeding. The immense difference in the death rate even under favorable circumstances between the artificially fed and the nursed child is now well known. Even as it is, with all the decided reaction which has taken place in the direction of having even well-to-do mothers nurse their children, it is startling to learn that the foreign-born mother in this country, by the statistics of such large cities as New York and Boston, raises one-seventh more of her children than does the native-born mother. When it is recalled that the former with the disadvantage of often not knowing English, living in squalid and often extremely unsanitary quarters, without the opportunity to learn the latest hygienic developments for the care of children, often herself not so well fed as she should be and making sacrifices out of her own absolutely necessary nutrition for the sake of her children, it is easy to understand what an important factor for the survival of children beyond the dangerous first two years is nursing.

The great difference between the raising of children by the foreign-born and the native-born mother is that the former, almost as a rule without exception, nurses her child while often the native-born for one reason or another, does not. The bearing of children, is, however, only one part, and by far the smaller part, in the raising of children.

Their rearing must be a matter of duty for mothers and they must care for them personally, both physically and morally. To leave children a great part of the time under the care of ignorant and sometimes dubiously moral servants is to run a serious risk for their future. The early years are so impressionable that all sorts of ideas find their way into the child mind from the conversation of servants with whom they are associated. Mothers would sometimes be shocked to know how much attention their young children pay to the gossip, so often on sex subjects, of the maids in whose charge they are placed, and who gather in the park to exchange tidbits of scandal of which find their way into the very little pitchers that have so much larger ears than they are suspected of having.

The Church's teaching is that the mother's task is only half done when she has brought a child into the world. During the process of bearing it she is bound in conscience to take every possible precaution to prevent any injury that may happen to it, not only from accident but above all from the mother's bad habits. After it is born she must, if at all possible, nurse it, and must not allow trivial excuses or the complacent prohibition of nursing won from her physician, often after a good deal of hinting on her part, to bring her to forego this sacred duty. She is bound not only, however, to provide the physical nourishment, but also that spiritual and moral nourishment which the child mind needs from its earliest years. The child's first prayers should be said at her knee, and they should be regularly repeated so as to impress upon the little one's mind the supreme importance of the spiritual side of life. This may seem a piling up of obligations such as would make maternity a hard task, but all these precious motherly duties carry their own reward with them. Mothers come to feel poignantly when the time for having and caring for little children is past for them, that, to use the words of a college woman mother who had been distinguished for successful literary work, "she was lonely for another baby." Fashion often dictates contradictions of such simple natural accomplishment of duty, and then there is need of a great living institution like the Church to act as the monitor for mankind.

The Church has always been intent on the rights of the child, as, indeed, of the weaker party in all disputes. When Christianity began it was the custom among the Greeks and the Romans, and had been for centuries, to think that a child had no rights that a parent was bound to respect. The free gift of life to the infant was supposed to put the little being absolutely under the domination of its parents. Weakling and superfluous children were exposed to die by cold or hunger, or were put to death in some other way. The story of Oedipus is a special example of this. Children in Sparta were tested as to vitality by State officials, and if they did not respond up to certain standards were thrown into a common fossa or ditch and left to die. Female children particularly were considered to have no rights that their parents were bound to respect. This was true even among the cultured classic nations. In the Far East, especially in China, it was the custom to get rid of what were regarded as superfluous female children and this practise is still in vogue. All the savage tribes have had such customs. The Church has always insisted that such infanticide was just as much murder as if the child had been deprived of life after growing up and that indeed the child as a human being was possessed of all the rights to life that it would have in its adult years. This was the first stand for the rights of a human being as such ever taken. Missionaries have always insisted on this position of the Church, often notwithstanding that they were preaching a very unpopular doctrine and that economic principles were supposed to rule in the matter; and the fact that parents could not support another child, or thought they could not, was supposed to justify their action.

Birth control is another of these thorny problems in morals with which physicians are inevitably bound to be intimately associated. Unfortunately, it has become the custom among physicians very commonly to suggest, often without good reasons, that means should be taken to prevent the birth of children for the sake of the mother's health. Child bearing is regulated so as to occur at longer intervals than nature would often arrange them, with the idea that the children shall, as a consequence of mother's better health, be themselves in better physical condition when born. When sincere and founded on good faith this is excellent teaching, only it is subject to very serious abuses. The abuse of a thing is no argument against its proper use, provided the action in question is of itself validly permissible. The teaching of the Catholic Church is that husband and wife may, and indeed are bound in conscience to, regulate the number of births in the family so as to consult the health of both mother and children. The means taken for this purpose, however, must be such as do not represent a violation of the moral law. Catholic parents may take measures to insure the having just as few children as they wish to have, or they may if they so elect decide to have no children at all. These purposes, however must be accomplished through self-control and self-denial, and not by unnatural measures or contra-natural proceedings or by the use of artificial contrivances of various kinds. The Church has canonized husbands and wives who lived together as brother and sister and had no children in their families. The Church has no objection at all to such separation of husband and wife for their mutual sanctification as may put an end to the having of children, even after one or more is born. There is no moral wrong in the limitation of families provided that purpose is accomplished by moral means.

A tradition has developed in the medical profession according to which many physicians have counseled the use of all sorts of procedures and instrumental means to prevent conception which represent definite violations of ethical principles. These the Church has taken a decided stand against, not as a matter of policy, for the growth of membership in the Faith, as has been said, but because, as the guardian of the natural law, she must take a firm stand in such matters. Here medicine needs an authoritative guide. As a result of the Church's insistence, Catholic families are, as a rule much larger than those of their Protestant neighbors, and the result has been that in many parts of the country Catholic immigrants and their children have gradually replaced many of the native-born races. "Blessed are the meek" it was said long ago, "for they shall possess the land." Those who in their meekness submitted to the Church's interpretation of the moral law in this matter now find themselves in the possession of property that formerly belonged to those who long preceded them in this country.

Physicians have been extremely lax, many of them at least from the moral standpoint, in the advice which they have been ready to give in this matter of birth control when definite diseases have been in question. Unfortunately, some of them have often advocated the practice of abortion under circumstances that no moralist could justify and no system of morals accept. Sometimes this advice was given for minor and unimportant reasons, and particularly when it was felt that the patient would like to have that particular kind. There are circumstances under which it is extremely dangerous for patients suffering from certain diseases to become pregnant. Active tuberculosis is almost sure to be seriously hastened by pregnancy and a second pregnancy under those conditions will almost inevitably prove fatal. Tuberculous patients in an active stage of their disease must be warned, therefore, of the dangers ahead under these conditions. However, if a woman becomes pregnant that constitutes no good reason why her child should be murdered in order to save her life. A great obstetrician in this country used to tell his students to say to mothers who came looking for relief of this kind that it would be better to wait until the child was born and then drown it. In this way the mother was brought to a sense of the seriousness of what she was proposing to have the physician do.

The only method of saving human life from these dangers is that taught by the Catholic Church. That counsels self-control and self-denial. It has often been said in the discussions in recent years that this is a counsel of perfection that it would be quite hopeless to expect the average man and woman to follow. Christian morality, however, demands that the unmarried shall practice self-control and self-denial, and surely as much can be asked of the older people whose passions are less imperative and whose years should have bought more discretion. To say that such a counsel is impossible is practically to declare that a life of chastity cannot be expected from the young who are unmarried. Birth control is a perfectly proper procedure. The Church encourages young folks who feel that they have the vocation to take vows of chastity and to live in a celibate state in accordance with those vows all their lives. There are in the United States alone over 100,000 perfectly healthy people, men and women, who following the counsels of perfection live in a celibate state. This is a birth control factor that must not be forgotten now when we hear so much of the danger of over population. Similar exercise of self-control and self-denial represent the only proper way to practice birth control and other ways represent violations of natural law that cannot be condoned under any circumstances.

The teaching of sex hygiene has in recent years attracted much attention and been the subject of many public discussions and of articles in magazines and newspapers that were widely read. There has been a feeling in many minds that the only way to prevent the serious ravages which venereal diseases are generally known to be making in our generation on growing young folks and on future generations because of the effect of these diseases on the as yet unborn children was to teach freely and publicly the evils of these diseases and thus make the rising generation realize the dangers that were involved in sex indulgences. In the course of this crusade for the diffusion of sexual knowledge the Catholic Church came in for no little abuse because it was said that her policy of counseling reticence, except just in so far as knowledge was absolutely needed with regard to these subjects, had been responsible to no small extent for the development of the conditions which prevail at the present time and which have already worked such serious harm and will probably do much more before the effects of the old-fashioned methods of education can be dispelled.

Many people seem to think that almost the only thing necessary in order to make the rising generation avoid the dangers of sex divagations and the risk of serious degenerative diseases resulting therefrom is to give them enough of information on these subjects. Just break away from the old-fashioned tradition of reticence, talk freely about subjects that have been tabooed before, and they confidently prophesy that then all will be well. Sex will cease to be alluring; the mystery of it will disappear; it will become a perfectly commonplace thing, and then the young will ignore it. Unfortunately for any such easy solution of the most serious physico-moral problem that mankind has, it takes no account at all of the psychology of human nature and of the mental and physical elements which enter into the sex problem. As Professor Münsterberg emphasized at Harvard, just as soon as the mind is turned to the consideration of sex subjects certain physical reinforcements in the body begin to assert themselves, and in the midst of the feelings that are thus aroused a flood of sex energy may be awakened which will carry away the ordinary self-control and for which common sense will mean nothing. Knowledge, instead of serving as a safeguard, has a very definite tendency to act rather in the opposite direction.

It is not the people who are best informed about these subjects who are the most capable of self-control. Quite the contrary. Our divorce courts are filled not with young folks as corespondents and young married people as plaintiffs and defendants, but with the people of middle-age or beyond with regard to whose knowledge of sex subjects there can be no doubt at all. In our universities it is well understood that the medical students who know so much more about the dangers of sex promiscuity are not the most virtuous, even though they may be the most careful. Knowledge is sometimes said to be power, but it is not power of self-control in sex matters because of the way in which human beings are constituted. Sex suggestions which enter the mind find their way into the body. Physicians know that even the study of sex diseases takes on a certain pruriency and that familiarity with details of these subjects is prone to beget a certain contempt for risks and dangers not only physical but moral. Knowledge, particularly for young folks, represents an added danger rather than a protection, and while ignorance is not innocence, it may prove a distinct protection for innocence except where dangers abound; and it is important for society so to coördinate the social order as to prevent these.

The reason for the profoundly awakened interest in sex hygiene was that it was evident that something had to be done for the protection of the youth of the nation. Sexual diseases had increased to a very large extent, so that a large percentage of young city folks particularly were sufferers from them. In their anxiety to dispel this danger which was seen to be so imminent, people allowed themselves to be carried away into a crusade for an apparent remedy which really represented an added peril. The reason for the sex dangers and their associated diseases was not lack of knowledge, as was sometimes stated, not at all a reaction against the old-fashioned reticence, but on the contrary, a very definite reflex from the unfortunately suggestive environment which had been created. Modern life has become full of sex suggestions. The newspapers feature sex crimes and sex incidents of all kinds. The magazines, especially those that are most widely read by young folks, are full of sex stories. The theatre presents musical comedies in which the main purpose seems to be to exhibit the female form with as little clothes on as possible or draped still more suggestively, or sex plays which keep the attention focused on the thought that no husband and wife ever live happily together, but that there is always a third, and usually a fourth person, of opposite sexes attracting the attention of the married couple. Unmarried young folks are practically given to understand that it is quite impossible to expect that human nature can be otherwise than sexually promiscuous, or at least imperfectly monogamous, and that self-control and self-denial in these matters are contrary to nature, and the very idea of them is only a remnant of long since outlived notions which the ignorant generations of the past cherished before we, who are "the heirs of all the ages in the foremost files of time," came to know the real truth about humanity.

So long as modern life is organized in this way it will be extremely difficult to enable young folks to protect themselves against such dangers. The very jokes in the newspapers, the serial cartoons which the children turn to, and which in the colored supplement occupy their attention for a good while on Sunday, concern themselves more than half the time with sex suggestion. Further suggestion by the imparting of knowledge will not prove a safeguard against this. We may have to admit that we cannot change modern society and its ways, but the Church has stood as a conservative guardian for young folks to prevent them from having sex made further alluring for them by wrongly-directed teaching. For all this over solicitude with regard to sex dangers inevitably produces in the minds of young folks the feeling that their elders scarcely hope that they will be able to resist sex temptations successfully since they are so concerned about them that they are actually exaggerating, if possible, their dangers, and this takes away one of the best supporting pillars of conscience and character.

Professor Foerster, of the University of Munich, professor of Psychology, a non-Catholic, has paid a high tribute to Catholicism in connection with the Church's attitude in this matter. Indeed, he has in his books, which are widely read and which represent his lectures at the University of Zurich and of Munich, reëchoed what is the teaching of conservative ecclesiastics in this matter. He said:

> I must not be misunderstood as in opposition to all instruction in sexual matters for the young. I believe, however, in the greatest possible moderation and diffidence in this respect, in an avoidance of all unnecessary detail and in the invaluable importance of a sense of shame. My attitude is determined very largely by a consideration of the danger of dwelling too exclusively on the material side of sexual life; this leads to an over-valuation of the merely material and physiological aspect as compared with the ethical and religious. Our most important task is to arouse those higher thoughts and feelings the function of which it is to control, ennoble and preserve the physical side of sexual life. I am compelled to regard it as a serious evil that so much explanatory literature, entering into all kinds of unnecessary and often disgusting particulars, is to-day being widely circulated among the young. ("Marriage and the Sex Problem").

Professor Foerster has insisted that what the Church meant by asceticism, that is the exercise of the will by the doing of hard things in order to secure self-control, is founded on a deep truth of psychology and of human nature. The word asceticism, except in Catholic circles, has come to be despised by a great many people who consider themselves advanced, but they are simply being carried away by superficial ideas not founded on the long experience which the generations of churchmen have behind them. Professor Foerster declares that "asceticism, the discipline which was fully developed in the character training methods of the old Church, is an absolutely indispensable means for the attainment of moral freedom, more especially in the sphere of sex. What knowledge will not accomplish this sort of training will." The training of the will must be persistent so as to overcome difficulties. He said further:

> In every direction we see the value of consistent training, in intellectual culture, in music, in physical development: in the case of will power alone all is left to chance. John Stuart Mill, who certainly cannot be charged with any prejudice in favor of ecclesiasticism, has very justly observed that those who have never been accustomed to deny themselves permissible indulgences cannot be relied upon to abstain from gratifying their non-permissible desires. He also expressed his belief that a day was coming when children and young people would be systematically trained in asceticism and taught, as they were in antiquity, to overcome their desires, to brave dangers and willingly to endure pain—and all this as mere educational practice.

In the thorny questions connected with the transmission of the venereal diseases and their relation to marriage and the offspring, Catholic moralists have laid down the principles on which the practical problems connected with these diseases should be solved. They have pointed out what are the limitations of professional secrecy in such matters where innocent persons are concerned. They have even indicated the possibility that the concealment of a serious venereal disease at the time of marriage which produces serious risk for the married partner may well prove good grounds for the declaration of nullity of marriage because of vitiation of the contract in an important element. In all of these cases the Church's teaching is intent on safeguarding the lives and the rights of innocent parties, and especially those who are not capable of asserting their own rights in such a way as to make themselves felt before the legal tribunals or the bar of public opinion. The questions, then, relating to the beginning and end of human life have been seriously discussed always for the purpose of pointing out what is the moral law and insisting on its being followed. Morality is something absolute, not relative, though conditions develop in which it is often difficult to see how principles should be applied; and then the Church's authoritative teaching proves extremely valuable and has accomplished great good.

Above all, the Church has insisted that the practice of religion, instead of being a burden on mankind and making life harder, on the contrary, adds to the health and happiness of the race. The most important element of religion, indeed its very essence, is sacrifice. And sacrifice made for a Higher Power gives life a meaning that it would otherwise not have. Inevitably men have to give up a great deal; to give it up for a spiritual motive, literally to make a virtue out of necessity, is to simplify life and add greatly to the possibilities of happiness. The cultivation of the spirit of sacrifice for the sake of religion better than anything else enables men and women to avoid those excesses which mean so much more for the destruction of health than does any other cause. The spirit of mortification, that is of refusing ourselves certain things that we might very well have without injury to body or soul, ensures a habit of self control which enables us readily to give up things that might be harmful. The Comte de Maistre, great French Ambassador to Russia, whose philosophic writings have made him so well known, that now a hundred years after his death there has been a revival of interest in him, did not hesitate to say that "everything that hinders a man strengthens him. Many a man of thirty years of age is capable of successfully resisting the allurements of a beautiful woman because at the age of five or six he was taught to practice giving up voluntarily a toy or a sweet that he wanted very much at the moment."

In the same way the spirit of prayer, that second most important element in religion, enables men to put themselves in the hands of the Lord and leave things to Him, for it was He Who taught us to pray in what has ever been and ever will remain the highest form of prayer: "Thy will be done on earth as it is in Heaven." His will *will* be done, no matter what we do, but if we make ourselves conformable to it then life becomes so much easier. At the present time more than half the ills from which mankind suffers, that is more than half the complaints, and that is exactly the proper word for them, which come for treatment to the physician are due to dreads more than to anything else. People find some little thing the matter with them or they notice some feeling that is unusual and think it is a symptom of disease. And, hearing much about the severer diseases in our time, they dread that it may be an index of the beginning of a fatal affection; and, dwelling much on it, add greatly to the discomfort produced by it until they feel sure that they are the victims of some serious progressive pathological condition —they like long words for their ills—which will cripple at least if not carry them off. Often they refuse even to let a physician convince them that what is really the matter is a dread which is exaggerating a feeling scarcely more than physiological into a syptom of disease. These patients, intent on pitying themselves, proceed to make the rounds of the physicians and then of the quacks and the charlatans who abound in our time, until they find someone who persuades them to give up their curious notions, usually by some supposedly wonderful new curative method, when they proceed to get better. We have a whole series of new religions invented for these people. These religions are gradually drawing most of the Protestants in our cities to them and their services are the only ones that are well attended in our cities, except, of course, those of the Catholic churches.

The most interesting part of the history of medicine is the chapter of the cures that have failed; that is, the story of the remedies and modes of treatment which all down the centuries have for a generation or less worked wonders of healing and then have sunk into innocuous desuetude, proving to be quite useless; usually, indeed, to have no physical effect at all, or sometimes even an actually unfavorable action, and yet have cured literally thousands of people. The patients benefited have nearly always been educated and supposedly intelligent people, some of whom at least had been sufferers for years from the afflictions of which they have been cured by something or other that had only a mental appeal.

The spirit of religion, that is of confidence in the Almighty and trust in Him, would work wonders in relieving human kind of these ills which are not imaginary but which are due to over-solicitude magnifying what are scarcely more than natural feelings into disease indications. Saint Anthony the Hermit is said to have replied to a young disciple who wanted a short cut to sanctity (young disciples are always looking for short cuts that will enable them to accomplish in a few months what their masters have taken years to do) that there was one direction he thought more important than any other for the spiritual life: "I have had a great many troubles in life, but most of them have never happened."

The effect of this taking seriously the idea of submission to the will of God is much more than might well be imagined. Physicians have often noted how effective it is in quieting nervous patients. Even serious mental conditions are rendered much less dangerous by profound acceptance of religious tenets. The suicide rate among Catholics in Switzerland and in Ireland is less than half that of their non-Catholic neighbors and in parts of Germany where racial and climatic and other conditions are the same, the ratio is also lower among Catholics. In America we have had a number of testimonies of physicians to the soothing effect of thorough-going acceptance of Catholic doctrine even upon nervous patients. In his book on "Self Help for Nervous Women" Doctor John K. Mitchell, of Philadelphia, the son of the distinguished nerve specialist, Doctor S. Weir Mitchell, and himself well-known for his knowledge in this subject, and who may be taken to represent in this matter the Philadelphia School of Neurologists, to which his father lent such distinction, said: "It is certainly true that considering as examples two such separated forms of religious belief as the Orthodox Jews and the strict Roman Catholics, one does not see as many patients from them as might be expected from their numbers, especially when it is remembered that Jews as a whole are very nervous people and that the Roman Catholic Church includes in this country among its members numbers of the most emotional race in the world."

Those of us who are familiar with the lives of members of Catholic religious Orders, especially those of women, know how much their Catholicism has meant for them in making them happy in life. It is very probable that, taken all in all, the nearly 100,000 Sisters whom we have in this country are the happiest group of people in our population. In recent years there has been the teaching widely accepted that the repression of sex feelings leads to the development of nervous symptoms and neurotic diseases of various kinds, especially the severer forms of psychoneuroses. These are, however, extremely rare among Sisters, thus contradicting a teaching that has unfortunately been allowed to influence deeply many young folks in our generation. Distinguished Catholic psychologists have pointed out that there never was less sex repression outside of the Catholic Church than at the present time and never more tendency to neurotic diseases of various kinds. In a word, the Church has held the balance for conservatism at a time when, unfortunately, many of those who had the ear of the general public were allowing themselves to be carried away by erroneous doctrines founded on incomplete appreciation of humanity. The example of members of the Catholic Church has proved very precious and the lessons of her teaching have been of very great value.

The Church's contribution to American life through her teaching of ethics and the influence thus exerted over the conduct of men has been of wonderful benefit. So acute a mind as that of Mark Hanna noted this very clearly, and his well known remark, "There are two great safeguards against Anarchy in the United States, the Supreme Court and the Roman Catholic Church," is a typical example of the appreciation of the latter's influence in this regard. The Church teaches ethics on a basis of the essential rightness and wrongness of certain things, and not because of any reason in utility or workableness of the propositions in question. There is such a distinction in things as they are and have always been as right and wrong and it must be maintained. Kant, the great German philosopher, said that there were two supreme mysteries in the universe, "the starry heavens at night and man's conscience within." Man's conscience may, however, be perverted if left without a mentor, and it is perfectly possible for a man to create a false conscience for himself. Hence there is very definite need of a recognized authority to point out the road of righteousness, and this the Catholic Church has done constantly and consistently, and, be it said, very effectively for those who acknowledge her authority. And the example of these has meant very much for patriotism, the reformation of social abuses, the maintenance of the rights of the weak and the proper care of the poor and the needy. These contributions to American life through the medium of the ethical sciences represent the most important feature of Church history in America.

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CATHOLIC ACHIEVEMENT IN MEDICINE

JAMES J. WALSH, M. D., Ph. D.

MOST of the territory now known as the United States settled by English-speaking people lagged behind the rest of the continent in educational and scientific developments. That was particularly true in what concerned medical education, and the first medical school in the English colonies, located in New York, was not founded until 1768. Unfortunately, such institutions were at the beginning of a private character, being owned by their faculties and entirely independent of public authority and of the universities. This fact materially delayed the development of scientific medicine. Our first university, Harvard, was founded in 1638, and was not at the start much more than what we would now call an academy, with medical and law school connections delayed until the eighteenth century was over. Genuine universities were, however, founded in the early days in Spanish-American countries—at Mexico City and at Lima as early as 1551—and in the course of a generation or two came to have faculties of law, medicine and theology in organic connection with their undergraduate departments. Medical schools in our land did not become associated similarly with universities until near the end of the nineteenth century.

The history of all medical achievement in the United States is, then, of comparatively recent date. As the Catholics among the English-speaking people consisted mainly of the poorer classes and who had been kept, by poverty or by penal laws, from opportunities for education in the countries from which they came, they were, perforce, behind the others in reaching eminence and making achievement in medical science. During the nineteenth century, however, a number reached high distinction for original work in medicine and surgery and secured enduring reputation in the history of American medicine. It was not because of any inherent opposition between the Church and science, nor because of any discouraging influence on the part of ecclesiastics that this achievement was delayed. When the opportunity was finally afforded them many displayed high talent and some even genius, and they were encouraged in every way by the Church and school authorities to do the best that was in them. The success of the University of Mexico's Medical School is well known. The first book on medicine published in this country appeared in Mexico in 1570. A medical work that had been written in America had been issued three years before in Valladolid in Spain. A physician, Doctor Chanca, who had accompanied Columbus on his first voyage, collected many medical facts and published an account of his travels. The crown of Spain was the patron of the University of Mexico, which was called the Royal and Pontifical University because of its confirmation by the Pope. Patronage, not opposition, was the policy of the Church at all times.

The first Catholic physician to reach important distinction in America was Doctor William J. Macneven, who was born in County Galway, Ireland, in 1763. Because of the penal laws, as a Catholic he could not be educated in his native land; so he went first to Prague and then to Vienna, where he received his degree of Doctor in Physic. He returned and became a member of United Irishmen, the society which fomented the revolution of 1798, and was arrested with Lord Edward Fitzgerald, Thomas Addis Emmet and others, and lodged in Kilmainham Jail. After three years imprisonment he was freed and after spending three years more on the continent he came to America, landing in New York on July Fourth. Finding a patriotic celebration in progress, he announced his intention of becoming a citizen in a stirring speech that made friends for him at once. The degree of M. D., which was then a license to practice, was conferred on him by Columbia College, and three years later he became one of the seven professors of the College of Physicians and Surgeons. The chair of Chemistry was assigned to him and he proceeded to make the subject his own. He wrote an article on the atomic theory which attracted attention in Europe. He became the editor of the *New York Medical and Philosophical Journal*, the earliest scientific periodical published in this country. He translated Brande's "Chemistry" with notes and an introduction, which was of much value to students. He continued a busy practitioner of medicine, at the same time making a success of his teaching.

He was associated with the well-known Doctors Bard, Hosack, Francis and Mitchell in the effort to liberate the medical schools of New York from unfortunate interference on the part of the Board of Regents. For a time these men with three others constituted the faculty of Rutgers Medical College connected with Rutgers College, New Brunswick, New Jersey. It was decided by the courts, however, that colleges of other States could not make extra-State foundations. Doctor Macneven was highly respected by the physicians of his time and undoubtedly he did much to raise the professional standing as well as stimulate the scientific development of medicine here in America.

A Catholic physician who attained fame in the latter half of the nineteenth century was Joseph Meredith Toner, a graduate of Mount Saint Mary's College, Emmitsburg, Maryland, of the Vermont Academy of Medicine and Jefferson Medical College, Philadelphia. He was a founder of Providence Hospital and Saint Ann's Infant Asylum, Washington, District of Columbia, and was attending physician at Saint Joseph's Orphan Asylum. His standing in his profession was recognized by his election as president of the American Medical Association. He did much to encourage the collection of the early medical literature of the country in such a way as to provide against its disappearance, which was impending without this revival of interest in it. He devoted much time to historical research in his chosen field and collected over a thousand volumes published before 1800 in America. His monograph on medical men of the Revolutionary War was published by the United States Government. He established the Toner lectures, donating $3000 for that purpose to the trustees charged with the duty of selecting two lectures containing new facts valuable to medical science, the authors of which were paid the interest on the fund less ten per cent which was annually added to the capital. He established a Toner medal at Jefferson Medical College and another at Georgetown University, Washington, District of Columbia. His publications are numerous and on many topics relating particularly to preventive medicine and the ethical side of his profession. He gathered the material for a "Biographical Dictionary of Deceased Physicians," containing more than 4000 names. He was an authority on the biographical and historical data of the District of Columbia, was a member of a number of American historical and philosophical associations, and was often consulted by governmental departments on geographical as well as medical matters. He lived at a time when there was comparatively little interest in medical historical matters and his example proved contagious and led to a number of the younger men around him taking an interest in those subjects. Were it not for this awakening of interest a number of important earlier historical data would have been lost. Doctor Toner did much to increase the collections at the Smithsonian Institution and he left his library to the United States Government. It contained nearly 50,000 items and formed the nucleus for a valuable collection.

A distinguished physician whose conversion, in the first half of the nineteenth century, to the Catholic Church attracted no little attention was William E. Horner, professor of Anatomy at the University of Pennsylvania. Doctor Horner devoted himself closely to teaching and the development of the museum of anatomy which had been founded by Casper Wistar. He did so much to enlarge this collection and make it representative of the growing science of his time that his name was added to that of the founder and it was called the Horner-Wistar Museum, and it is now one of the most important in the country. He was one of the first physicians in America to make practical use of the microscope and apply it to medical problems. Though he was much more interested in anatomy than pathology, during the fearful cholera invasion in 1832 he became a member of the Sanitary Board of Philadelphia and made careful microscopic studies of the lesions produced by cholera in the intestinal mucosa. The information thus secured greatly added to current knowledge of the disease. The publication of the results of his studies and his methods of investigation in 1834 in the *American Journal of the Medical Sciences* greatly stimulated microscopic study and research in medicine. For his unselfish devotion to the cholera patients his fellow citizens presented him a silver token. He made distinct contributions to the knowledge of the structure of the larynx, of the musculature of the rectum and of the lachrymal apparatus. One portion of this seemed so important that he gave it the special name of the *tensor tarsi,* and this structure has often since been called after his name, Horner's muscle. He published a series of books on anatomy, which went through many editions, and many papers describing his original work in anatomy. He was one of the founders of Saint Joseph's Hospital, Philadelphia.

One of the most distinguished teachers of obstetrics in America about the middle of the nineteenth century was Doctor Gunning S. Bedford. He graduated in 1825 from Mount Saint Mary's College, Emmitsburg, Maryland, when he was about twenty, and from Rutgers Medical

College, New York, when he was twenty-three. He then spent two years in study in Europe. He was appointed professor of Obstetrics at the Charleston, South Carolina, Medical College, and from there was called to the chair of Obstetrics in the Albany, New York, Medical College. In conjunction with Valentine Mott, his former preceptor in New York City, he organized the University Medical College, at which he was the professor of Obstetrics. He attracted attention all over the country by his teaching. He was "the first professor of obstetrics who ever held an obstetric clinic in the United States" (Doctor Howard Kelly). He published "Diseases of Women and Children" (1855) and "Principles and Practice of Obstetrics" (1861). The former went through ten editions and the latter through five, and they were among the most popular textbooks in this country. They were translated into French and German and were well known in most of the medical schools of Europe. Early in life he had translated Baudelocque's "Treatise on Puerperal Peritonitis" and Chaille's "Treatise on Midwifery." He has an important place in the history of the teaching and development of this important subject of obstetrics.

A well-known Philadelphia physician whose activities were partly medical and partly literary, but whose name is likely to endure in the history of American medicine was John Delavau Bryant (1811-1877). The activity for which he will be best remembered was in connection with the awful epidemic of yellow fever which occurred in Portsmouth and Norfolk, Virginia, in September, 1855. Most of the local physicians were ill or dead. Volunteers were asked for, and Doctor Bryant, in the midst of a busy professional life and with the unfinished *magnum opus* of his literary aspirations, the epic, "Redemption," half done, went to the help of the stricken cities. He wrote an account of his experiences, valuable as a medical as well as a social document, and pointed out that the neighboring swamps and low marshy grounds evidently had much to do with the virulence of the epidemic. Doctor Bryant brought the question of the causation of the disease to the point where the discovery of the mosquito as the distributing agent was inevitable. His observations on the disease were very acute and are often referred to in subsequent medical literature. Doctor Bryant became a Catholic when he was about thirty, while a student at the General Theological Seminary, New York City. The Oxford Movement had spread to America and he was one of a group of men who embraced the Faith.

Doctor Bryant became attending physician to Saint Joseph's Hospital and also to the House of the Good Shepherd as well as Saint John's Orphan Asylum (Philadelphia). In spite of a busy practice, he found the time to write a novel, "Pauline Seward," which ran through more than ten editions, and an epic with the title "Redemption." The poem was written in connection with the celebration of the proclamation of the Dogma of the Immaculate Conception. This poem attracted wide attention throughout the country and well deserves the comparison of it which has been made with Milton's "Paradise Regained." Doctor Bryant had a strong influence over his generation in both medicine and literature just after the middle of the nineteenth century.

A well known contemporary of Doctor Bryant who abandoned medicine for literature was Doctor Jedediah Vincent Huntington, brother of the famous artist, Daniel Huntington. Doctor Huntington was a graduate of Yale. He wrote a series of novels. "Alban, or the History of a Young Puritan," published first in London and then in New York, contains the story of Huntington's life at Yale and is interesting for the history of education and especially the moral aspects of it at American colleges in the first half of the nineteenth century. He was the author of other novels that attracted little attention, but one of them, "Rosemary," is well known because of a grave robbing exploit through which the body of a handsome young woman is brought to the dissection room immediately after her burial and she proves to have been only in a coma. Resurrectionism, as the stealing of bodies for anatomic purposes was called, was then very rife. Probably no novel written by a Catholic in this country attracted so much attention in its time as this.

Two of the best known American physicians of the second half of the nineteenth century were William V. and John M. Keating, father and son, both of whom attained the rank of professors in the medical schools of Philadelphia, which at that time were considered to be the best in the country. William V. Keating became professor of Obstetrics in Jefferson Medical College, Philadelphia, and was looked upon as probably one of the best teachers of the subject in America. To him is due the introduction into this country of the colpeurynter for facilitating labor. He was born in St. Louis, the son of Baron Keating, and after teaching in the West was invited to Philadelphia to take the chair of obstetrics, because it was felt that his work deserved that honor. John M. Keating took up the specialty of children's diseases and edited the "Archives of Pediatrics" and also the well known "Cyclopedia of Diseases of Children," in four volumes, to which many of the best known pediatrists in England and America contributed. It was recognized as the last word on the subject and an extremely valuable work. He wrote popular books on "The Mother and Child" and "The Mother's Guide," edited a "Dictionary of Medicine" and made a careful study of the "Diseases of the Heart and Circulation in Childhood," which deservedly added to his reputation. He was a member of both the American and British Gynecological Societies and for years the editor of the *International Clinics.*

A medical family, a number of members of which did excellent work in medicine, some of it of very original character, was the Atlees, of Lancaster, Pennsylvania. "Washington Lemuel Atlee did more to establish ovariotomy as a legitimate practice in surgery than any other man in the world" (Doctor Howard Kelly). He graduated at Jefferson Medical College in 1829, practiced in Lancaster, his birthplace, for a while, always studying, and in 1845 became professor of Medical Chemistry in the University of Pennsylvania. His surgical practice, however, took him away from teaching, and he continued to develop the specialty of gynecology. Doctor Marion Sims declared "The name of Atlee stands without a rival in the treatment of uterine fibroids." He was far ahead of his profession in this. He developed tapping as a means of diagnosis. He was one of the founders of the American Gynecological Society and one of the organizers of the Philadelphia County Medical Society, State Medical Society of Pennsylvania and American Medical Association. He was president of the two first-mentioned and vice-president of the last. He wrote a number of scientific articles for the *American Journal of the Medical Sciences* and books on the treatment of fibroid tumors of the uterus and on diagnosis of ovarian tumors with specific reference to the operation of ovariotomy.

John L. Atlee, who practiced in Lancaster sixty-five years, did more than any other, except his brother, Washington Lemuel Atlee, for the introduction of ovariotomy into surgical practice. The operation was looked upon with disfavor when he began to do it, but in the course of forty years he performed it many times with a large percentage of recoveries. He was highly honored by his professional brethren and he was the president and one of the founders of the State Medical Association and the American Medical Association. For a time he was professor of Anatomy and Physiology in Franklin and Marshall College.

One of the most distinguished surgical specialists in the United States during the latter half of the nineteenth century was Doctor Thomas Addis Emmet. He was a grandnephew of the Irish martyr, Robert Emmet, and the son of Doctor John Patten Emmet, who was himself the second son of Thomas Addis Emmet, one of the leaders of the United Irishmen in the Revolution of 1798. John Patten Emmet was professor of Sciences—his chair at the University of Virginia included most of them—in the second quarter of the nineteenth century. Doctor Thomas Addis Emmet graduated at the University of Virginia and then went to New York, where he was chosen one of the resident physicians for Blackwell's Island Hospital. Afterwards he became the visiting physician to this hospital and faithfully nursed many thousands of immigrants from Ireland through the awful epidemics of cholera and typhus fever, then so rife among them. Doctor Emmet had typhus twice himself, once being given up for dead. On one occasion, when a cholera epidemic was at its height, everybody in his department, nurses and patients, died between two of his visits.

Doctor Emmet became assistant to Doctor Marion Sims at the Women's Hospital, New York, and later had a service of his own there. During this time the Hospital became noted in America and abroad for its operative work and Doctor Emmet's fame was second only to that of Doctor Sims. He succeeded in working out a series of reparative operations which served to much reduce the suffering and injuries consequent upon child-birth. These plastic operations were done before Lister's time with most gratifying results. Doctor Emmet became known all over the world. Certain of the operations came to bear his name and distinguished professors made their way from the clinics of Europe to the Woman's Hospital to witness his work. Patients came to him from everywhere, from India and China, South America and even from Southern Africa, as well as from Europe. His textbook on "The Diseases of Women" was translated into three European languages and went through a series of editions in America. The Doctor, who was a convert to the Faith, was highly honored by foreign scientific societies, was made a Knight of Saint Gregory the Great by the Pope, received the Laetare Medal and a series of honorary degrees from universities, the last being that of LL. D. from the Catholic University, Washington, conferred on his ninetieth birthday. He lived to the age of ninety-three. He did not give up practice until he was seventy-five. During his later years he wrote a series of books on the Irish question containing an immense amount of information which he had gleaned from sources of all kinds and put together with excellent effect.

Early in life he began the collection of manuscript materials illustrating American history. After a time he came to be looked upon as one of the authorities on such manuscript documents and his collection became one of the finest ever assembled. When he was just past seventy and told that he was dying of cancer, he yielded to the pleading of President Kenedy of the Lenox Library and consented to sell his collection to that institution for a price far below its value. It is now in the New York Public Library and is one of the most important sets of manuscript materials relating to the Revolutionary period particularly to be found anywhere. Its series of letters of the Signers of the Declaration of Independence is the only complete one in existence, and has made the Kenedy-Emmet collection famous.

At the same time that Doctor Emmet was doing his magnificent work in New York for the relief and cure of women's diseases Doctor Horatio R. Storer was accomplishing similar satisfactory results in corresponding cases in Boston. Doctor Storer, who came of an old New England family distinguished for its services to the country and whose father had been a physician, served nearly two years as pupil and private assistant to Sir James Y. Simpson, the distinguished Edinboro surgeon and teacher. Later he was appointed to the staff of the Boston Lying-in Hospital and then after two years of general practice devoted himself exclusively as a specialist to pelvic surgery, the first physician in the country to adopt that field. He succeeded in securing some excellent results in cases of subinvolution of the uterus and he was one of the leaders in abdominal surgery. His surgery became known as "the Boston way" of treating these cases in contra-distinction to "the New York way." He was invited to various parts of the United States to discuss and demonstrate his operations. He became vice-president of the American Medical Association, of which his father had been president. He was the inventor of a series of instruments for his specialty, some of which are the basis of those still in use. It was he who first advised the covering up of the pedicle after removal of the ovary, now so familiar a procedure. His writings on the ethics of gynecological surgery had much to do with setting forth the moral principles which must guide the surgeon in this department of medicine and of pointing out the tendencies to unfortunate developments that might occur if the ethics of the situation were neglected. He wrote a monograph on abortion which as a prize essay was published and distributed broadcast by the American Medical Association. This was probably one of the most important factors in bringing about a sadly-needed reform in the employment by physicians of what was known as "therapeutic abortion." Very serious abuses had crept into American medical practice in this regard and even Protestant clergymen found themselves under the necessity of appealing to Catholic teaching for the principles that would combat the evil. Doctor Storer continued to be a leader of the American medical profession some fifty years. He made a collection of medals and tokens struck on various medical occasions and in honor of physicians to the number of 70,000, which he presented to the Boston Medical Library in memory of his father. He was recognized as an authority in this department of numismatics. He became a convert to the Church when he was under fifty and died on September 18, 1922, at ninety-three years of age.

There were other Catholic physicians who achieved distinction and accomplished important work that was to be an example and an incentive to others for the development of the most important subjects of gynecology and obstetrics. Doctor John Byrne, of Brooklyn, was regarded as probably the best American operator for cancer of the female genital tract. Doing work with the actual cautery, he succeeded in completely extirpating even malignant tumors and thus prolonging life and sometimes actually preventing recurrence. His patiently-elaborated work was the first in America to admit a gleam of hope into that hitherto gloomy department of uterine cancer. The development of his technique gave a reasonable chance of the possibility of absolute cure in certain selected cases at least and paved the way for the radical operations which in more recent years have undoubtedly saved many lives and added years of health and strength for patients who would otherwise have died soon amid the most grievous sufferings. (Walsh, "History of Medicine in New York").

Another of the distinguished gynecologists of the period when American surgeons were shaping this important specialty for the medical world was Doctor Charles Lee Carroll. He wrote the monograph on "Ovarian and Uterine Tumors" which appeared in the "International Encyclopedia of Surgery." While himself a skilled operator and appreciating thoroughly the value of operations in properly-selected cases he was one of the first to point out the dangers and emphasize the abuses of that over enthusiasm for operative procedures in gynecology which began to manifest itself in the last quarter of the nineteenth century. He insisted that feminine symptoms were often due to other than pelvic derangements and that women had all the usual extra-pelvic organs of humanity, any of which might be the subject of disease and produce symptoms some of which at least might be referred to the lower abdominal region. Doctor Carroll came of distinguished American stock, being a descendant of the Lees of Virginia. His grandfather was a governor of Maryland and his mother was the granddaughter of Charles Carroll of Carrollton. He was one of the men who helped to make the reputation of the Woman's Hospital, New York. He filled the positions of president of the New York Obstetrical Society, president of the Medical Society of the County of New York and vice-president of the New York Academy of Medicine.

One of the most distinguished of American surgeons at the middle of the nineteenth century was William Holme Van Buren, a descendant of Dutch ancestors who had settled in New York in the seventeenth century. He studied at Yale and the University of Pennsylvania and took his degree of M. D. at Paris, doing special work under Velpeau. On his return he revolutionized the treatment of fractures in this country by a thesis on "Immovable Dressing." He was professor of Anatomy in the University of the City of New York more than a dozen years and for a longer period was professor of the Principles of Surgery in Bellevue Hospital Medical College. He translated Bernard and Huette's "Operative Surgery" as well as Morel's "Histology" and with his assistant, Doctor Edward L. Keyes, wrote an exhaustive treatise on "Diseases of the Genito-Urinary Organs." He contributed valuable papers on aneurysms and on inflammation to systems of surgery and was looked upon as one of the most original of the surgical teachers in the United States. During the Civil War, while doing surgical work in Washington, he was brought into close relation with the Jesuits of Georgetown College and was converted to the Church. In 1842 he married the daughter of Doctor Valentine Mott, the distinguished New York surgeon. She was the well known Lucretia Mott, so active in social and feministic movements in the mid nineteenth century, and she became a Catholic, with her husband.

Another of New York's distinguished surgeons who embraced the Faith (at the age of twenty-seven) was Doctor Edward L. Keyes, the student, assistant and partner of Doctor Van Buren. Doctor Keyes was a descendant of old New England stock. He entered the field of medical work as professor of Dermatology in the Women's Medical College of New York and became instructor in the same branch in Bellevue Hospital Medical College and subsequently professor of Syphilology and Genito-urinary Surgery. He was a leading contributor to his specialty in America. He was one of the organizers of the American Association of Genito-urinary Surgeons and served as vice-president of the New York Academy of Medicine. He wrote a number of books and articles on the subjects in which he was interested and these had a wide circulation. When he retired he was succeeded by his son, Edward L. Keyes 2nd, so that the traditions of the office of Valentine Mott have been continued through Van Buren and the elder and younger Keyes, all of them doing work of very great value for the American profession. The three last-named were Catholics.

A distinguished contributor to the science and practice of surgery and especially genito-urinary surgery in the latter half of the nineteenth century in New York was Doctor John S. Gouley (1832-1920). Doctor Gouley invented a number of instruments, was the author of some valuable books and came to be looked upon as one of the great leaders in his special department in this country. He was prominent in professional circles and lived to be well past eighty years of age, writing books on medical ethics and genito-urinary surgery and on deipnology almost to the end. He was a man of broad erudition and conversant with the fine traditions of Catholic French scholarship in many lines. He was looked upon as one of the best surgical teachers in New York when the city was regarded as a centre of medical education in the later generations of the last century. Doctor Gouley went through all the successive teaching positions from instructor in anatomy and assistant in pathology to professor of clinical surgery and genito-urinary surgery at the Medical School of the University of the State of New York. A special chair of Surgery of the Genito-urinary Tract was then created for him and he occupied it twenty-five years, until his retirement, when well past seventy years of age.

There were not many distinguished Catholic physicians in the South because followers of the old Faith were not numerous there and most of these were poor, except around New Orleans. Some men stand out, however, and demonstrate the thoroughgoing compatibility of fervent belief with excellent scientific work. One of these was Doctor Louis Alexander Dugas, born in Washington, Georgia, in 1806, of French-West Indian parentage. He graduated from the University of Maryland, spent four years in Europe and then practiced in Augusta, where he was one of the founders of the Medical College of Georgia and its professor of Surgery. He was several times president of the Medical Association of Georgia and was for many years editor of the *Southern Medical and Surgical Journal.* He was a pioneer in suggesting the active treatment of gunshot wounds in the abdomen, and Dugas's sign in dislocation of the shoulder joint keeps his name fresh in the minds of our generation.

Another Georgia surgeon whose name is well known is Robert Battey, distinguished for his work in gynecology. He studied at Jefferson Medical College and the University of Pennsylvania and then spent several years in postgraduate work in Paris. He became professor of Obstetrics in the Atlanta Medical College and editor of the Atlanta *Medical and Surgical Journal.* Battey's operation of oöphorectomy for cases of invalidism due to painful menstruation has a place in surgery to-day and his plan of removing the ovaries through the vaginal route was the stimulus to a great development in operating. On the occasion of his first operation there was so much prejudice that had his patient died certain physicians intended to have him arrested and prosecuted for murder. He was president of the State Medical Association of Georgia and the American Gynecological Association. His last words to his son were: "Never in your work forget the poor." Toward the end of his life he became a Catholic. His children, of whom there were fourteen, had all been baptized in the Faith in their infancy.

One of the greatest surgeons of the third quarter of the nineteenth century in this country was Doctor Elisha Hall Gregory, born in Logan County, Kentucky, on September 10, 1824. Doctor Gregory graduated in 1849 from the medical department of Saint Louis University, the first medical school west of the Mississippi and founded in connection with the Jesuit College. Shortly after he was made demonstrator of Anatomy in his alma mater and became assistant to Doctor Charles A. Pope and later adjunct to the chair of Surgery and succeeded that physician as professor of Surgery. He held many offices in the gift of the profession of the State and nation. He was president of the Saint Louis Medical Society, Missouri State Medical Association and American Medical Association, in 1886. For half a century he filled the chair of Surgery in the Saint Louis Medical College. For more than fifty years he was surgeon-in-chief of the Saint Louis Mullanphy Hospital, conducted by the Sisters of Charity. He was one of the old-fashioned surgeons who led the profession in deep knowledge of surgical pathology, and his address on "Cell Antagonism," when president of the American Medical Association, is a marvelous anticipation of the more definite knowledge of immunity which came a little later. The Saint Louis Surgical Society erected a bronze tablet to his memory and established a fund, the interest of which goes to the surgical section of the library of the Saint Louis Medical Society. He ranked as one of the nation's greatest surgeons and was of the highest type of gentleman and citizen. He was an ardent believer in the doctrines and a firm adherent of the practices of the Catholic religion, which he had joined early in his medical career. He died in 1906 at the age of eighty-two.

Another of the leaders of the medical profession in St. Louis at this time was Doctor M. L. Linton (1808-72), who came from an old Catholic Kentucky family. He graduated from Transylvania College, Lexington, Kentucky. He held the chair of Theory and Practice in the medical department of Saint Louis University. He wrote "Outlines of Pathology," established in 1843 the St. Louis *Medical Journal*, the first paper of its kind west of the Mississippi, and edited it and was looked up to as one of the most scholarly physicians of his time. He emphasized above all the need of permitting nature to accomplish her purposes in the cure of disease. He insisted that "a masterly inactivity as far as the administration of drugs is concerned is often the best evidence of medical skill". Long before Pasteur and Koch he wrote: "May not the cancer cell and tubercle be due to a parasite of animal or vegetable origin?" Doctor Linton carried on a regular correspondence with Father De Smet, S. J., the great Indian missionary, during his missions in the Northwest. These letters furnished valuable data for the compilation of the details of the career of the distinguished Jesuit.

Another leader of the profession in this country in the latter half of the nineteenth century was Doctor Louis Charles Cherot Boisliniere, of St. Louis. He was born in Guadeloupe, West Indies, on September 2, 1816. He was educated in France and received his licentiate in law from the University of Paris. Law did not satisfy him, and he took up the study of medicine with the elder Doctor Gross then at Lexington, Kentucky. He graduated at Saint Louis Medical College in 1848. The great cholera epidemic in the following year tried his mettle as a physician, and he was not found wanting. Five years after his graduation he assisted the Sisters of Charity in founding Saint Ann's Asylum, said to be the first lying-in and foundling institution opened in America. In 1858 he was elected coroner of St. Louis County. Abuses had crept into the office. Doctor Boisliniere reorganized the schedule of the duties and his legal training enabled him to draw up laws which to a great extent prevented further disreputable practices. Their constitutionality was at once passed on by the Supreme Court of Missouri and they became an example to many other States. In 1875 Doctor Boisliniere was chosen professor of Obstetrics and Diseases of Women and Children in Saint Louis Medical College. He founded at the Saint Louis Mullanphy Hospital the first gynecological clinic in America. He served as president of the Saint Louis Medical Society and of the Saint Louis Obstetrical Society. He was a pioneer in the use of obstetrical forceps in America and the first to apply it as a life-saving instrument at the superior strait. He emphasized the right of the unborn child to life, wrote a widely-circulated article on "Craniotomy or Cæsarian Section" and helped to reform medical practice in this important matter. His well-known volume, "Obstetric Accidents, Emergencies and Operations," appeared just after his death, on January 13, 1896.

Another prominent physician of St. Louis (of which city he was a native) at this time was Doctor Ellsworth F. Smith (1825-1896). He graduated from the Saint Louis Medical College and was the first to serve as an interne at the City Hospital. He was made demonstrator of anatomy of his alma mater in 1849, but two years later went to Europe to study in the hospitals of Paris. After his return he served as assistant surgeon to the Military Smallpox

Hospital and passed through the most severe epidemic of smallpox that ever visited the city. He was the first health officer of St. Louis and a member of the Board of Health on its organization and its third president. He was professor of Physiology and Medical Jurisprudence in the Saint Louis Medical College and later instructor of Clinical Medicine and Pathological Anatomy. He continued to teach until 1885, when he was made emeritus professor. He contributed many articles to current medical literature. Always well disposed toward the Catholic Church, he was received into it shortly before his death.

Another distinguished St. Louis physician was Simon Pollak, born in Prague, Bohemia, in 1814, and a graduate of Vienna. He settled in St. Louis in 1845, established the first eye clinic there and opened a school for the blind (1849), which afterwards became the Missouri State Institution for the Blind, both these foundations being the first of that nature west of the Mississippi. For forty-five years he conducted the eye and ear clinic at the Saint Louis Mullanphy Hospital, which was also the pioneer institution of its kind in that region. He died in 1904 at the age of ninety, respected by all who knew him for his devotion to others. He was an active member of the United States Sanitary Commission, the precursor of our present Red Cross Society, during the Civil War.

Still another distinguished member of the medical profession at St. Louis, which was the medical centre for the Middle West, was Doctor Charles Eugene Michel (1832-1913). He was born in Charleston, South Carolina, and graduated at the medical college of that State in 1857. He served as a surgeon in the Confederate Army during the Civil War, attaining the rank of division medical inspector. He took up the practice of the specialty of ophthalmology and became professor of that specialty at Missouri Medical College and surgeon at the Saint Louis Eye, Ear, Nose and Throat Infirmary. He was the first to propose the use of electrolysis for the cure of trichiasis and the removal of superfluous hair. He was a skillful operator and invented many instruments for operations on the eye. He had been baptized a Catholic, but gave up the practice of his religion in adult life. He was never antagonistic to it and received the last Sacraments conditionally and was buried from Saint Bridget's Church.

A distinguished contributor to the literature of surgery of import not only for the United States but for the world, was Doctor George A. Otis, who wrote the "Surgical History of the Civil War." Doctor Henry O. Marcy, of Boston, one of the most progressive of our surgeons in the second half of the nineteenth century and the introducer of Listerism into this country, said of Doctor Otis's work in his paper on "The Early History of Abdominal Surgery in America" (*Journal of the American Medical Association,* February 19, 1910):

> It is perhaps unequalled by any American contributor to our literature. It is a mine of information which may be worked advantageously by any seeker of surgical knowledge; and I commend its careful study to those who would be masters of our art. I had the good fortune to begin my study of medicine with Doctor Otis as my preceptor and again to meet him when we were both surgeons in the Union Army. He was a Virginian by birth. I sought his instruction on the recommendation of one of the first practitioners, who stated that Doctor Otis was probably the best educated physician in western Massachusetts. He had for a long time been a special student in Paris; for six years a medical editor in Richmond, Virginia, and later made Springfield, Massachusetts, his home. He was a devout Catholic, fond of music and leader of the choir in his great Church and an earnest Union man . . . He remained in the service of the United States until near his death, which occurred in Washington. I think he was never quite so happy as when preparing some interesting specimen; and our army museum is the monument of his skill and industry."

An extremely important chapter in the history of scientific medicine is that which concerns the surgeon-generals of the United States Army. A number of these men were Catholics and several of them did some of the best work that was accomplished in recent generations for the introduction of modern scientific medicine into army life and thus secured its adoption in civil life. Surgeon-General George A. Otis, already mentioned, to whom more than any other we owe the surgical history of the Civil War, is one of these. Another surgeon-general, Charles Smart, also had much to do with the medical and surgical history of that conflict, which Professor Virchow, the greatest of modern pathologists, declared the most remarkable contribution to military medicine made up to that time and one of the most important documents in the history of medicine. Another was Surgeon-General Robert Maitland O'Reilly. He helped clean up Havana after the Spanish-American War, created the medical reserve corps of the American Army, organized and presided over the board recommending the adoption of vaccination to prevent typhoid fever among our soldiers and helped Professor Chittenden, of Yale University, in his important experiments upon the physiological economy of nutrition by delegating a squad of hospital corps men for the experiments.

Another of the important surgeon-generals of recent years was George H. Torney, who instituted compulsory vaccination against typhoid fever and thus demonstrated that never again would there need to be such losses from the disease as had occurred during the Spanish-American War. The result of his order was that typhoid fever became a negligible factor during the World War when so many opportunities for the ravages of the disease would otherwise have been provided. Surgeon-General Torney also instituted measures for the control of venereal diseases and of beriberi in the Army in the Philippines, which reduced very effectively the morbidity from these sources. He was in command at the Presidio, near San Francisco, at the time of the earthquake. He threw open the general hospital on the Government reservation when every other hospital was threatened with destruction and won the undying gratitude of the people of the city for his prompt skilled organization of care for the many victims, all done without any delay due to red tape or any thought that civic affairs were not his business. A distinguished member of the medical corps of the Army in connection with the surgeon-general's staff is Colonel Valery Havard. He is the author of a manual of military hygiene which is considered the most authoritative of its kind.

A doctor who accomplished remarkable work in the solution of an extremely important problem, involving awful suffering and usually death, was Doctor Joseph O'Dwyer. As attending physician to the Foundling Asylum in New York he was compelled to witness the deaths from suffocation of many little children sufferers from diphtheria. To prevent this, after many years of experiment and study on the cadaver and on animals, he invented a tube. He was discouraged in every way by brother physicians who insisted that it would be quite impossible for a tube to be retained in so sensitive a structure as the larynx, especially when it was in a state of inflammation. He continued his work, however, and when he succeeded he presented his instruments before the New York Academy of Medicine, only to have all the physicians present declare that it was quite impossible that he had accomplished any such purpose. He was right, however, and they were wrong, as all acknowledged within a short time, and as a consequence the agonizing deaths of these little patients were at an end. Doctor O'Dwyer's tubes came to be known and used all over the world, though diphtheria serum has fortunately made them much less necessary than before its introduction. They have been of immense service in saving life and suffering in certain chronic conditions of the larynx and Doctor O'Dwyer is one of mankind's benefactors because of his invention.

The most distinguished surgeon in America in the present century was Doctor John B. Murphy, of Chicago.

As a young man he took up the then thorny subject of perityphlitis (this was the old-fashioned name for appendicitis) and was one of the pioneers in seeing the solution of its problems. He attacked the even more difficult question of gunshot wounds of the intestines. By his invention of "the Murphy button," or as he called it himself, "the anastomosis button," he greatly simplified the technique of intestinal anastomosis, that is of bringing severed ends of the intestines together when it was necessary to remove a portion, and gave a great new impetus to intestinal surgery. His studies on the gall tract and the gastro-intestinal system generally with an eye to surgical intervention attracted wide attention. Doctor Murphy was as well known in the clinics of Europe as he was in this country and he had an immense number of personal friends among the great surgeons of the world. He continued all during his life, which unfortunately ended before he was sixty, to be a leader, indeed a veritable pioneer, in many lines of surgical work. His reintroduction in America of the practice of producing artificial pneumothorax, that is of compressing a tuberculous lung by the introduction of nitrogen into the pleural cavity, and thus setting it at rest for repair, has proved of great service in especially selected cases. Toward the end of his life his work on joint and bone surgery was followed very carefully by the surgeons of the world. His clinics periodically issued, though representing practically nothing more than his own individual work, were eagerly waited for and he was looked upon everywhere as a leader in his specialty. These may seem extravagant expressions to use but they are no stronger than those which have been employed with regard to him by some of the most distinguished among his surgical colleagues who knew him intimately and admired his work and who were in the best possible position to understand exactly all the significance of it.

Doctor William J. Mayo, acknowledged now since Doctor

Murphy's death as the leading surgeon of America, in the "Oration in Surgery" before the American College of Surgeons (1921), said:

> The Great War brought to a close a period of scientific surgery, of which Doctor John B. Murphy was the most brilliant exponent. Other surgeons of Murphy's day and generation may be compared with him in various limited fields of surgical endeavor, but we must remember the number of targets into which he shot and that he always rang the bell. Murphy was a voluminous writer and greatly enriched surgical literature. By these printed pages posterity will know him, but to those of us who have been inspired by his magnetic personality and who have, with rapt interest, followed his clinical teachings, visible evidences of the printed page are but the ghost hovering over the grave of the greatest surgeon of the last generation.

Sir Berkeley Moynihan, who is probably the leading surgeon of England, in the "John B. Murphy Oration in Surgery," delivered before the American College of Surgeons, Montreal, on October 11, 1920, said of him:

> Murphy was beyond question the greatest clinical teacher of his day . . . It is easy now to see how great a figure he was in the world of surgery of his day. When all his work is reviewed, when not only its range, but the wonderful sincerity and the permanent and piercing accuracy of so large a part of it are considered; when we remember his unequalled gifts as teacher, his power of lucid exposition and of persuasive or coercive argument, his devotion for many years at least to experimental research, it is no exaggeration, I think, to say of him that he was the greatest surgeon of his time . . . There are men whose deeds will not be forgotten and whose names will live to all generations. Among such men, few in numbers, supreme in achievement, John Benjamin Murphy is worthy to take his place.

Doctor Murphy's great surgical work for which such high praise is given was accomplished mainly in a Catholic institution, the well-known Mercy Hospital of Chicago, of which he was for so many years the chief surgeon. Here was provided an environment for him in accordance with the latest progress in surgical asepsis and technique. In consequence of their limited resources as compared with municipal hospitals and those conducted by other denominations, it has been presumed by some that Catholic hospitals lag behind in the matter of up-to-date work. Doctor Murphy's experience, however, demonstrates clearly that this is not so and that where really great surgeons want to do even pioneer work the conditions provided by a Sisters' hospital are in many ways ideal. From the beginning of their careers the Mayos at Rochester have done their work also in a Catholic Sisters' hospital, not unlike that which was the scene of Doctor Murphy's life work, and Doctor William Mayo particularly has often publicly emphasized that he is persuaded that the environment of that institution has meant much for the success of his own and his brother's great surgical work. As there are nearly 700 Sisters' hospitals in this country, all of them with ideals equal to those of the Mercy Hospital, Chicago, or Saint Mary's, Rochester, it is easy to understand what a magnificent contribution to good surgery is thus being made.

A man to whom medical education in America owes much was Doctor John Cronyn, of Buffalo, to whom more than to any other was due the organization of the medical school of Niagara University, in which he became professor of the Principles and Practice of Medicine and Clinical Medicine. Clinical teaching at once became a feature of the school. This was in 1883 when the standards of medical education in America were low. Those in this school were gradually raised until at last a full four years graded course was established, instead of two, which was the former requirement throughout the country, and some preliminary education was also required before admission. In 1893 it opened its doors to women on the same terms as men, practically the earliest of the medical schools not attached to State universities to do so. No wonder that its historian has said of Niagara University Medical School: "It will ever live in the medical history of the State of New York as one of the advance guards in the struggle for the elevation of professional attainments." For this Doctor Cronyn is more responsible than any other and so he must be looked upon as one of the pioneers in that reform of medical education which was so sadly needed in the United States and which came partly, at least, as the result of the determined stand taken by this little medical school connected with the Catholic University of Niagara.

At the beginning of the twentieth century Doctor George Edebohls (1853-1908) attracted attention all over the country, and even in Europe, by his brilliant operative work in gynecology and his stimulating teaching of graduate students in medicine. Many a physician who had been ten years or more in practice found that a course taken under Doctor Edebohls did more to add to his powers in diagnosis and skill in operating than even European experience would provide them. His work on floating kidney and on renal decapsulation for chronic Bright's disease and for puerperal eclampsia seemed destined for a time to solve some difficult problems. Such was not the result, however. Nevertheless, steps in advance were made which pointed out the limitations of operation under such conditions and the value of kidney decompression. Doctor Edebohls was an original thinker, a skillful operator, a writer who knew how to express himself clearly and a lecturer whose discussion of difficult questions was always illuminating. He served as president of the Xavier Alumni Sodality and was prominent in many Catholic activities during his life. He died just as a brilliant future in surgery was opening up for him.

There is a rather large group of Catholic physicians whose excellent work as teachers and specialists give them a place even though it may be but secondary in the history of medicine in the United States. There was, for instance, Doctor Brennan, of Indianapolis, professor of Diseases of Children at the Central College of Physicians and Surgeons, Indianapolis, and later of Obstetrics and Clinical Midwifery in the same school, who deserves mention. He wrote textbooks on both the subjects he taught, and these came to be widely used and favorably known in his time and still occupy a prominent place in medical libraries. A man who brought hard work as a distinct asset to the development of a particular branch in medicine was Doctor Gregory Doyle, of Syracuse, New York, whose specialty was orthopedics; that is, the correction of the deformities of crippled children. His reputation in Western New York won him patients from even a considerable distance and he accomplished an immense amount of good at a time when these unfortunates were likely to be neglected because of the feeling that little could be done for them. The old idea that club feet must be looked upon as a visitation of Providence and to be borne with patiently disappeared before his kindly and always gentle, as far as possible, but very successful ministrations for these little cripples.

A Philadelphia physician whose untimely death at the age of scarcely forty cut off an extremely promising career, was Aloysius O. J. Kelly, who had done some excellent research work as well as some important writing on medical topics. His study of certain malignant tumors of the suprarenal glands and of the kidneys gave new information about a branch of medicine but little known. As editor of the *International Clinics* and later of the *American Journal of the Medical Sciences* he did excellent service for the theory and practice of medicine. As the writer of textbooks which at once commanded attention he came to be looked upon as an instructor of many physicians beyond those who came in personal contact with him in the classroom. He taught clinical medicine many years at the University of Vermont and was an assistant in clinical medicine in the University of Pennsylvania.

One of the most distinguished of American physicians at the beginning of the twentieth century is Doctor Lawrence F. Flick, of Philadelphia, well known as a specialist in tuberculosis. As a younger man he suffered in rather severe form from the disease, and went to the West for the benefit to be derived from the climate. For a time he failed to improve and his case was considered hopeless. He courageously continued his fight for life and succeeded in curing himself, thanks largely to his out-door life. He then came back to teach his method of treatment to others and to help in working that revolution in the management of tuberculous cases which Trudeau initiated. Doctor Flick was a large factor in the International Congress of Tuberculosis held at Washington early in this century and it was to him that at its establishment Mr. Phipps confided the direction of the Phipps' Institute for Tuberculosis. Doctor Flick's work in this post and those of the assistants he gathered around him, many of whom were Catholic physicians, attracted the attention of those interested in tuberculosis all over the world. He was the founder of the sanatorium for tuberculosis at White Haven and he has accomplished an immense amount of good by the favorable attitude of mind toward their disease which he is able to awaken in consumptive patients. He has written a number of important articles on the subject which have attracted attention both in America and Europe and he is looked upon as a world authority in the matter. He has devoted years to the writing of a "History of Tuberculosis".

Doctor Flick's influence meant more than that of almost any other in making tuberculosis a reportable disease and thus helping in the crusade against its contagious spread. His demonstration by the collation of the mortality in crowded districts that tuberculosis is a house-carried disease met with an unfavorable reception at the College of Physicians, Philadelphia, when first presented, but time has proved the truth of the contention that living quarters may retain and pass on the disease. Undoubtedly, the interest thus awakened in the subject has led to the gradual reduction of its mortality which is now noted as taking place. Doctor Flick has developed the "work and rest" treatment of tuberculosis, as a result of which patients do a gradual amount of labor as their cure proceeds and thus make themselves ready for and inured to work by the time they are well enough to be dismissed from the sanatorium. This method, further, enables them to earn some money while they are taking the cure. This feature has proved an important element in relieving the mind of patients whose pecuniary resources are limited. In recent years Doctor Flick has found time despite his many professional duties to devote himself to social work of various kinds and to Catholic activities, which have meant much for Philadelphia and also for the country. He was the first president of the American Catholic Historical Association and one of the organizers of the American Catholic Historical Society, whose home is in Philadelphia.

A distinguished physician in the practice of opthalmology who became a convert to Catholicity was Doctor Hasket Derby, of Boston (1835-1910). He was a graduate of Amherst; Harvard M. D.; a member of the International Opthalmic Congress, Heidelberg (Germany) Opthalmic Society as well as of various American medical societies and the consulting surgeon to the Massachusetts Charitable Eye and Ear Infirmary and Carney Hospital. He was the author of "The Modern Operation for Cataract."

A well known contributor to practical medicine in New England was Doctor Thomas Francis Harrington (1866-1921), author of the "History of the Harvard Medical School." He wrote on many subjects related to the hygiene of public schools during his terms as director of the department of hygiene and director of physical training and athletics in the public schools of Boston. He was one of the originators of the Boston School Playground Association. During his earlier years he had suggested the dilated pupil as an early sign of tuberculosis, and he did much to point out the necessity for greater knowledge of this disease popularly if the ravages of it were to be lessened. He served as an officer of many medical societies and was considered a leader in his profession in New England.

A man who, though suffering severely from tuberculosis for years and in danger of dying suddenly, as he did after a hemorrhage, yet succeeded in accomplishing what might be called a life work during his fifteen years of practice in tuberculosis in the Adirondacks, was Doctor Henry J. Blankemeyer. He specialized in tuberculous laryngitis and came to be regarded as an authority on the subject. He succeeded in detecting even the earliest stages of disease in the larynx and pointed out the definite indications of the affection. His course of instruction on the subject in connection with the Trudeau School of Tuberculosis in the Adirondacks came to be thoroughly appreciated by physicians from all parts of the United States who gathered to hear the last word on tuberculosis from the men who were constantly occupied with it. Under his direction the sanatorium at Gabriels was looked on as a place where thoroughly scientific care of tuberculous patients could be secured and where every means likely to be of help would be used in the cases in which they were indicated. Some of his successes with artificial pneumothorax by means of nitrogen and with tuberculin were rare examples of what could be accomplished by patient selection of remedies for individuals.

Among a number of men who received an education in medicine and abandoned the practice of their profession and reached distinction in other lines the most distinguished was undoubtedly Edmund Bailey O'Callaghan. He was compelled to leave Canada for his part in the Papineau Rebellion (1837) and took up his residence in Albany. Here, shortly after, he was made the secretary of the local medical society. Eventually, he became interested in the history of the estates around Albany and gradually took up the study and description of the early history of New York, learning Dutch for the purpose and going to Holland to consult original documents. His "Documentary History of New York" is well known. He collected large numbers of old books which proved valuable for their material concerning the history of New York and also of the United States. It was he who pointed out the historical importance of the "Jesuit Relations," the well known letters of the missionaries to their superiors, which contained so much valuable information with regard to the Indians. Another physician to reach distinction outside of medicine was Doctor Edward Nolan, of Philadelphia, mentioned at more length in the article on "Catholic Achievement in Science," who was for years the secretary of the Academy of Sciences of that city. Doctor Henry James Anderson, who graduated at Columbia College, New York, in 1818, and afterwards at the College of Physicians and Surgeons, became professor of Mathematics and Astronomy at Columbia College when he was twenty-five and won a reputation by his contributions to various phases of science, is another whose work is treated of in that article ("Catholic Achievements in Science"). He became a convert and helped greatly in the development of Catholic social life in New York and was the main inspiration of the New York Catholic Protectory. He was made a Knight Commander of the Order of Saint Gregory the Great by Pope Pius IX. A physician who gave up the practice of his profession to become a priest and later reached distinction in the Hierarchy was Right Reverend Francis S. Chatard, D. D., Bishop of Indianapolis, who was for years rector of the American College, Rome, and who deeply influenced the formation of the characters of a number of the priests from America who made their studies there. The earliest physician in the country to attract attention for work outside his profession was Doctor John McLoughlin, a pioneer in the Oregon region, who became Catholic in 1842 and later was made a Knight of Saint Gregory the Great by the Pope in recognition of his zeal for religion. For many years he ruled as an almost absolute but kindly autocrat of what was known as the Oregon Country. He established and maintained order and kept formerly hostile Indians from injuring travellers, and his influence eventually was given to bring Oregon into the United States. He met with grave injustice and ingratitude toward the end of his life, lost nearly all his fortune and died of a broken heart; but history has vindicated him.

A more recent Catholic physician who did work of distinction outside of his profession was Doctor John O'Kane Murray (1847-1885), of Brooklyn. He was a graduate of Fordham College, Fordham, New York, and though busy as a physician and also a sufferer from tuberculosis, he succeeded in compiling a series of books on history and literature which attracted wide attention. His "Popular History of the Catholic Church in the United States," "Poets and Poetry of Ireland" (1877) and "Catholic Pioneers of America" (1881) are the best known. Another physician who allowed himself to cultivate literature while practicing his profession and who also, unfortunately, met with an early death from tuberculosis, was Robert Dwyer Joyce (1828-1883). He was a brother of Patrick W. Joyce, the Irish historian, and a close personal friend of John Boyle O'Reilly, who encouraged his efforts. Doctor Joyce wrote "Deirdre," a long poem on the well-known heroine of Irish poetic history, which appeared in the No Name Series, Boston, 1876, and subsequently "Blanid," another poem on an Irish theme, which also attracted attention. He was a lecturer in the Harvard Medical School and was well known in the literary as well as the medical circles of Boston.

Among the surgeons, as among the physicians, are a number of Catholics who attained distinction and won deserved recognition among their professional colleagues. One of the well-known surgeons is Doctor Ernest La Place, of Philadelphia, who began his career as a pathologist and whose pathological knowledge has been of great value for his surgical development. In New York there is Doctor Robert Holmes Greene, a specialist in genito urinary diseases, whose book, "Diseases of the Genito Urinary Organs and the Kidneys," written in collaboration with Doctor Harlow Brooks, has gone through a number of editions. He was for many years professor of the subject at Fordham University Medical School. Another successful investigator of medical problems in New York is Doctor Anthony Bassler whose contributions to Gastroenterology have given him a country wide reputation. Doctor John Bottomley, of Boston, is probably one of the most expert surgeons in New England and there are not a few who know the conditions well who rank him as the best in Boston. In the Northwest Doctor Edward Evans, of La Crosse, Wisconsin, is a surgeon of distinction. A colleague who knows him well says of him: "He has perhaps done more to raise the standard of the medical profession in Wisconsin than any other single man we have in the State."

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PROGRESS AND DEVELOPMENT OF CATHOLIC HOSPITALS

JOHN A. FOOTE, M. D., F. R. G. S.

WHILE the first Catholic hospital foundation in America was made by Cortez in the City of Mexico in 1524 and the second in Santa Fe, in 1531, we must look to Canada for most of the early work in caring for the sick and injured on the North American continent. Numerous attempts had been made by intrepid French pioneers, following in the wake of Samuel de Champlain and Jacques Cartier, to establish colonies in Acadia and on the St. Lawrence River in the neighborhood of Quebec and Montreal and other parts of the French colonial possessions known as New France. The glory of France and the conversion of the Iroquois, Hurons and the Algonquins to the Catholic religion were the motives that impelled these daring men to brave the treacherous ocean in tiny sailing craft.

By the year 1640 the little community of Quebec had literally formed the nucleus of a New France in the wilds of America. It was at about this time that the Ursuline Sisters and the Sisters of the Hotel Dieu of the rule of Saint Augustine reached the shores of the St. Lawrence and began their labors among the colonists and the more friendly Indians. The Duchess d'Aiguillon, niece of Cardinal Richelieu, a woman of rare piety and unbounded charity and generosity and a friend and benefactor of Saint Vincent de Paul, was much interested in the Canadian colonies. She induced her uncle, the great Cardinal, to encourage the Jesuits to establish missions there, and she furnished funds for the building of the Hotel Dieu, of Quebec, the first Canadian hospital in 1637, and endowed it with an annual income of 3,000 francs. In addition, she used her influence to have the bishopric of Quebec created and persuaded Cardinal Mazarin to appropriate an annual pension of 1,200 crowns for its support. Friend and patron of Corneille and Molière ("Le Cid" was dedicated to her), chatelaine of a great statesman and prince of the Church, her fame though secure enough, has best endured through the hospital which she endowed in 1637, the Hotel Dieu du Precieux Sang, Quebec, and which was under the care of the Sisters of the Hotel Dieu, of Dieppe. It was established at Sillery, but was transferred to Quebec as the colony grew. It is still in existence and is one of the most celebrated institutions of the province. It contains 196 beds and is growing larger and more efficient after almost three centuries of continuous service to humanity.

The foundation of the Montreal Hotel Dieu was, if anything, an enterprise requiring greater fortitude and heroism than the Quebec undertaking. M. Olier, the saintly Sulpician, and some of his associates were far from satisfied with the progress that had been made by the Company of One Hundred Associates in missionary work among the natives. Accordingly, purchase was made of the Island of Montreal, where it was agreed that a colony might be founded, the members of which should be consecrated to the spreading of the Faith. Among those interested in this undertaking was a pious lay woman named Jeanne Mance. In 1641 she with another woman as companion, joined the Canadian expedition of a dozen colonists, headed by Pere Laplace, which embarked at La Rochelle. Something over two months later they landed in Quebec, and found great distress and illness among the settlers. Jeanne Mance spent the entire Winter caring for the sick and in the Spring embarked for the new settlement with her companions, reaching Montreal, or Ville Marie, as they named it, on May 17. This very year, 1642, she established a hospital in her own home, a very humble one, to care for the sick among the settlers and the natives.

This was the beginning of the Montreal Hotel Dieu, the second hospital founded in the French or English American provinces.

When Jeanne Mance left for Canada, Madam de Bullion made her a gift of 6,000 francs. This she utilized in building in 1644 a hospital, of which she had the sole management seventeen years, and the original building of which endured half a century, or until it was destroyed by fire. Two years after she had erected this hospital Jeanne returned to France to obtain a portion of the funds set aside by Madam Bullion and received 22,000 livres. When she returned to Montreal she found that the Iroquois had become so hostile that unless men were secured for the defense of the colony it would be completely wiped out. She immediately loaned the money intended for the hospital to the colonists, and a band of 100 men was brought from France for the protection of the settlement. In 1659 Jeanne Mance again crossed the ocean, although she was partially disabled by a fractured wrist which gave her great pain, this time to secure hospital Sisters to help her in her work. Three Sisters of Saint Joseph from the Convent of La Fleche, Anjou, returned safely with her, after experiencing a stormy passage, during which an epidemic of the plague broke out while the vessel was in mid-ocean. Since the advent of the three brave French Sisters of Saint Joseph the Hotel Dieu has been under the directorate of this order. The rebuilt Montreal Hotel Dieu de Saint Joseph has thriven and flourished. It is to-day a large general hospital with 253 beds.

The Quebec General Hospital, now with 350 beds, was established in 1693, by Bishop de Saint Vallier, and a school and hospital by a nursing order, the Charron Brothers, was founded at the settlement of Three Rivers in 1697, but was abandoned fifty years later.

For about a century and a half Catholic hospital building seemed to languish in Canada, and then in 1845 institutions were simultaneously established in Ottawa and Pembroke by the Grey Nuns of the Cross, in Kingston, by the Religion Hospitaliers of Saint Joseph, and in Montreal by the Sisters of the Misericordia, the last a maternity hospital. This marked the beginning of a rather rapid extension of the Catholic hospital outside of the limits of French Canada. To-day they are found in even the most remote outposts of the Northwest and Alaska. Most of these are general hospitals, but there are others for maternity, children, mental and nervous and contagious diseases and the incurable. The Opthalmic Institute of Montreal is a special hospital for diseases of the eye, conducted by the Grey Nuns of the Cross. About 100 hospitals, most of them with training schools for nurses, several of them used for medical teaching, with a total of about 9000 beds, have grown from the seeds of compassion and charity planted almost three centuries ago by the Sisters of the Hotel Dieu of Dieppe in Quebec and by the intrepid and zealous Jeanne Mance and her little band of Hospital Sisters of Saint Joseph in Montreal.

The Spanish settlers in the Philippines built a hospital in Manila as early as 1596, which was placed in charge of the Confraternity of Santa Misericordia. The Order of Saint John of God took charge of it in 1656, and in 1886, 230 years later, the Sisters of Charity of Saint Vincent de Paul took over its management. It is a large general hospital of 250 beds. The fact that it has survived two severe earthquakes and the terrible storm of 1882, being restored and enlarged after each catastrophe, would seem to indicate that a good hospital, like the work that it accomplishes, possesses a certain kind of immortality. A very ancient charity is the San Francisco Hospital, Manila, for lepers, founded in 1598 by a Lay Franciscan Brother who was a porter in the San Francisco Convent. Saint Paul's Hospital, founded by Archbishop Harty in 1905 and in charge of the Sisters of Saint Paul de Chartres, is probably the most modern institution of its kind in the Far East. A number of smaller hospitals in care of the Sisters of Charity of Saint Vincent de Paul and the Sisters of Saint Paul de Chartres have been established since the American occupation.

The Catholic hospitals in Porto Rico have increased in number within recent years, and of the seven now in this territory four have originated since 1860. All but one of these are in charge of the Sisters of Charity. Undoubtedly, the earlier Spanish settlers who followed Ponce de Leon, the first Governor (1508), established a hospital, but it did not survive the changes of time and fortune.

Two are found in Hawaii, one in Hilo (1894), the County Hospital, in charge of the Sisters of Saint Francis; the other, the Mululani Hospital, Wailuku, established 1883.

In Alaska the missionary spirit never lacking in the nursing orders, actuated two Sisters of Saint Anne to follow the devoted missionary, Father Althoff, in his labors among the natives at Juneau and establish a hospital, under the patronage of Saint Ann, in 1886 in the desolate regions of Southeastern Alaska where the Town of Juneau is now located. This has grown from its original status of a log cabin to a modern institution of sixty beds. The Sisters of Charity of Providence founded a hospital at Fairbanks in 1900. These are the two largest and most important in a territory which comprises almost 500,000 square miles.

Turning again to the portion of the United States occupied by French Catholics, Louisiana, we find there, in New Orleans, the first privately endowed hospital founded in America. A French sailor named Louis, grateful for having been blessed with a successful career, which led up to an important position as an officer of the Company of the Indies, left a small fortune with which to endow a hospital for the poor. It was opened about 1720, destroyed by fire in 1779 and rebuilt in 1780 as the "New Charité." This is now the City Hospital. It is one of the most important hospitals in the United States, has over 1000 beds, receives about 10,000 patients annually, has a complete out-patient department and a training school for nurses and is used for clinical teaching by the Tulane University. It is in charge of the Sisters of Charity of Saint Vincent de Paul.

This order also is in charge of the Hotel Dieu, a private general hospital of 166 beds, which was founded in 1859. The Schumpert Hospital, Shreveport, with 200 beds, was established in 1907. The Sisters of Charity of the Incarnate Word conduct it. The National Leprosarium (U. S. P. H. Hospital), Carville, inaugurated in 1920, is in charge of the Sisters of Charity of Saint Vincent de Paul. Three hospitals have been founded in Louisiana since 1908. The Franciscan Sisters of Calais, France, opened a sanitarium in New Orleans in 1913.

The Mullanphy Hospital, St. Louis, is one of the early establishments of the Southwest. It was founded in 1828. In 1853 Saint Anne's Foundling and Maternity was established. The Alexian Brothers hospital, for men only, began its career in 1870. Until 1874 Missouri had five Catholic hospitals, four in St. Louis and one, St. Joseph's, in Kansas City. To-day there are twenty-three in the State, with a total of 3,000 beds.

One of the most important as well as the first hospital for insane in the United States conducted by a religious organization is the Mount Hope Retreat in Baltimore, Maryland, founded by the Sisters of Charity of Saint Vincent de Paul in 1840. It now has 660 beds and is a private institution, caring only for insane patients. It ranks among the earliest institutions for the care of adults established by the successors of Mother Seton. Saint Vincent's Maternity Hospital, begun as a foundling institution in 1857, is the second established by this order in Baltimore.

Saint Agnes' Hospital, founded in 1862, a large private and public general hospital with 150 beds, has an outpatient department and a large training school for nurses and is used for medical training.

Saint Joseph's Hospital, 275 beds, conducted by the Sisters of the Third Order of Saint Francis, was established in 1864 and the small Bon Secour Hospital, opened in 1919, and the Mercy Hospital with 250 beds, are conducted by religious.

The first hospital in Michigan, Saint Mary's, Detroit, was founded in 1845 by the Sisters of Charity. It now has 300 beds. The second, Saint Joseph's Retreat, Dearborn, an institution for the insane and now containing 350 beds. was established in 1860 by the same order. The third was in Detroit in 1869, Providence Hospital, a children's home and maternity institution. In 1870 these three were the quota for the entire State. To-day there are twenty-three Catholic hospitals conducted by Sisters of Charity, Sisters of Mercy, Sisters of Saint Francis and Sisters of Saint Joseph.

The year 1845 also marked the establishment in Troy, New York, of the Troy Hospital. It now has 250 beds. Saint Vincent's, New York City, was founded in 1849. It has 365 beds, well equipped and is for both private and charity patients. Saint Mary's Hospital, Rochester. was established in 1857. All these were founded by the Sisters of Charity of Saint Vincent de Paul. Others were Saint Peter's, Brooklyn, 1864, Sisters of Saint Francis; Saint Peter's, Albany, 1869, New York Foundling, 1869, which now has 550 beds, Saint Catherine's, Brooklyn, 1870, Dominican Sisters; and Saint Elizabeth's, Utica, 1870. In 1870 these eight Catholic hospitals were being supported with more or less difficulty. To-day there are sixty-two, many of them general hospitals, but also including institutions for incurables, for contagious diseases, for cancer, for orthopedic defects, for maternity cases, for children's diseases, for pulmonary tuberculosis, for women exclusively, for men exclusively, for mental and nervous diseases and for the insane. Many of these are used for medical teaching purposes; the majority have training schools for nurses. Approximately 6,000 beds are provided for the care of the sick by these Catholic hospitals of the State of New York.

West Virginia possessed a hospital, in Wheeling, as early as 1850, established by the Sisters of Saint Joseph—the Wheeling Hospital. There are now five in the State with 500 beds, conducted by religious orders.

Mobile, Alabama, also acquired a hospital in 1850, and five others have since been established in the State.

In 1852 the Sisters of Charity of Nazareth, established Saint Joseph's Infirmary, Louisville, Kentucky, which at present has 100 beds. Saint Elizabeth's Hospital, Covington, with 300 beds, was founded in 1860, while Saint Joseph's Hospital, Lexington, was begun in 1874. There are now six hospitals conducted by religious orders in Kentucky.

Ohio had five Catholic hospitals in 1870 and now has twenty-seven. The first was founded in Cincinnati in 1852 by the Sisters of Charity of Saint Vincent de Paul. The Grey Nuns (Sisters of Charity) from Montreal, opened an institution in Toledo in 1855, while the Sisters of Saint Francis began Saint Mary's Hospital, Cincinnati, in 1861.

Pennsylvania's first Catholic hospital was Saint Joseph's in Philadelphia, opened in 1849 by the Sisters of Charity of Saint Vincent de Paul. The Sisters of Saint Francis established Saint Mary's in Philadelphia in 1860. Both of these are large general hospitals and noted for excellent surgical clinics. The Spencer Hospital, Meadville, was opened by the Sisters of Saint Joseph in 1864, Saint Francis Hospital, Pittsburg, was established by the Sisters of Saint Francis in 1865 and they also founded Saint Joseph's, Reading, in 1873 and the very large and successful Saint Agnes Hospital, Philadelphia, in 1888. Pittsburg now has 1,500 Catholic hospital beds, while Philadelphia has 1,400. There are about 1,450 beds in institutions in Scranton, Reading, Wilkes-Barre, Johnstown, DuBois, Allentown and Lancaster.

The only Catholic hospital in Virginia, Saint Vincent's, Norfolk, was established in 1856 by the Sisters of Charity of Saint Vincent de Paul. It has 250 beds and is the leading institution of its kind in that section.

Carney Hospital, South Boston was the first Catholic institution in Massachusetts for the sick and injured. It was founded in 1863 by the Sisters of Charity and is noted for its out-patient department and its progress in orthopedic surgery. Saint John's, Lowell, was built in 1867, while the Sisters of Saint Francis opened Saint Elizabeth's, Boston, in 1872. Of the fifteen Catholic hospitals now operating in the capital of the State, two only had been established by the beginning of 1872. Most of these are general in scope; but two maternity homes and a home for incurables are included.

In Washington, District of Columbia, the Sisters of Charity of Saint Vincent de Paul established Saint Ann's Infant Asylum in 1860. A building owned by A. W. Corcoran, the philanthropist, was first used, and later an establishment was built on Pennsylvania Avenue. This is a model institution and has developed into an infant's home and a maternity hospital. Providence Hospital, Washington, probably one of the best and most thoroughly equipped institutions under the direction of the Sisters of Charity of Saint Vincent de Paul, was established in 1861. It now has almost 400 beds. It is a complete plant, with a splendid laboratory, a contagious annex, children's department and an out-patient clinic, including a large clinic for the mental hygiene of infancy and childhood. It has a school for nurses and a school for anesthetists and the graduates of these, as a result of their excellent training, are found in many institutional positions throughout the United States. For many years clinics have been given for students of Georgetown University Medical School in a special amphitheatre built for that purpose.

A day nursery is connected with the hospital as well as a farm for convalescents. It has a skilled staff and a well-organized social service department, and the performance of a large amount of social and community work in its neighborhood, distinguishes this institution as perhaps the most progressive Catholic hospital as regards the extension of its educational work beyond its walls and its influence on the social welfare of the community.

Georgetown University Hospital, under the care of the Sisters of Saint Francis, was founded in 1898. It has a plant well-equipped for medical teaching and is growing rapidly, having to-day over 200 beds and a large out-patient service.

Kansas had its first Catholic hospital in 1865, Saint John's, Leavenworth, established by the Sisters of Charity. Up to 1883, there were two others, but this number has now grown to fourteen with a total of 600 beds.

There was no Catholic hospital in Illinois until 1849. In 1846 the Sisters of Mercy went to Chicago to establish a school on the invitation of the first Bishop of Chicago, the Right Reverend William Quarter, and in 1849 they assumed, in addition, the duties of caring for the sick in the General Hospital of the Lake, which had twenty beds and which had been founded that year by the Rush Medical College. This was the beginning of Mercy Hospital, which now has 350 beds and which has become a famous surgical centre of the Middle West. It is invariably linked with the name of the late Doctor John B. Murphy, who won international fame not only as an operative surgeon, but also as a profound thinker and a remarkable teacher of the principles and practice of surgery.

Saint Mary's Hospital, Quincy, was established in

1864 by the Sisters of the Poor of Saint Francis, and is now a general hospital, with 180 beds.

Saint Joseph's Hospital, Alton, was opened in 1865 by the Sisters of Charity of Saint Vincent de Paul and is a general hospital of eighty-five beds. In the same year the Sisters of the Holy Cross inaugurated Saint Mary's Hospital, Cairo, now a private hospital of seventy-five beds.

The Alexian Brothers, one of the surviving European orders of male hospital nurses, opened their hospital in Chicago in 1866. It now has 285 beds for male patients.

St. Joseph's Hospital, Chicago, was established in 1869 by the Sisters of Charity of Saint Vincent de Paul, and Saint Anthony's Hospital, Affingham, and Saint Francis's Hospital, Littlefield, the latter in charge of the Hospital Sisters of Saint Francis, were founded in 1875. Saint Joseph's Hospital, Bloomington, also under the care of the Sisters of Saint Francis, came next in the list. Thus, from 1849 to 1875, nine hospitals had arisen in the State of Illinois. To-day there are sixty-five hospitals, with a total of 6,100 beds.

It is easy to discern the origin of these pioneer institutions in the United States. They were really missionary efforts. The priest and then the bishop, working in the development of new Catholic communities and mindful of their physical as well as their moral needs, called on the nursing orders of Sisters for assistance, and while the nuns were never wanting in the courage necessary for undertaking this hard and trying work, they were inspired and loyally assisted by the bishops and the priests of the diocese.

Many of the Middle Western States were without hospitals until near or after the seventies, but since that time no section of the country has shown greater activity in building them. The first Catholic hospital in Indiana was Saint Joseph's, Fort Wayne, established in 1868, while the first in Iowa was Mercy Hospital, Davenport, built in

1869. There was only one other in Indiana until 1876, but to-day there are eighteen, with several others building. Iowa with only two Catholic hospitals in 1876 now has thirty-three.

Oregon's first Catholic hospital, Saint Vincent's, Portland, was instituted in 1875 by the Sisters of Charity of Providence. Thirteen in the State are now conducted by Catholics. New Mexico had its first in 1865; Texas in 1866; Nebraska in 1880. New Mexico has a number of modern tuberculosis sanitariums, such as Saint Anthony's, Las Vegas, while the hospitals in Texas under Catholic control have beds for 1,200 patients. Nebraska has now six with 850 beds.

The Sisters of Saint Francis opened Saint Francis Hospital, Trenton, the first conducted by Catholics in New Jersey, in 1869. One was founded by Franciscan Sisters in Hoboken two years later and another in Jersey City in 1864. From these three hospitals, the number has grown to fourteen, with a bed capacity of almost 2,000.

Montana had its first Catholic hospital, Saint Patrick's, Missoula, opened by the Sisters of Charity of Providence, in 1873, while Saint James's Hospital, Butte, was started in 1884 by the Sisters of Charity of Leavenworth. Twelve others have been founded since that time and at present Montana has fourteen.

The first in Wisconsin was opened in 1859 at Milwaukee by the Sisters of Charity of Saint Vincent de Paul. Thirty-nine hospitals with 4,200 beds at the present time indicate a remarkable growth. The Medical School of Marquette University has clinics in these institutions, and their standards are constantly being raised, partly, perhaps, because Milwaukee is the home of the Catholic Hospital Association. Separate mention is made of this remarkable coördinating institution elsewhere in this article.

The most famous Catholic hospital in Minnesota, if not in the United States, is the surgical hospital of the

Mayo Foundation, Saint Mary's, Rochester. This was opened by the Sisters of Saint Francis in 1889, and was encouraged and assisted by the elder Doctor Mayo, father of the world-famous surgeons, Charles and William Mayo. It has 260 beds exclusively for surgical cases.

Up to 1900 only five Catholic hospitals were found in Minnesota; now there are sixteen, some of them very large, as Saint Mary's, Duluth, with 225 beds; Saint Mary's, Minneapolis, with 225 beds (it was here that the idea of the Catholic Hospital Association was first discussed) and Saint Joseph's, St. Paul, with 150 beds.

Salt Lake City has the first and only Catholic hospital in Utah, established in 1876. Catholic institutions were founded in the State of Washington in 1878, South Carolina in 1882, South Dakota in 1884, Tennessee in 1889, Vermont in 1894, New Hampshire in 1897, North Carolina in 1906, Nevada in 1907, Maine in 1907 and Oklahoma in 1914.

It will be noticed that certain of the long-settled portions of the United States, such as New England, and some of the Southern States, had no Catholic hospitals until comparatively recent times. Many of the communities where these are located have few Catholic residents. The hospital Sisters are sometimes merely tolerated at first in these sections because of a need which the community itself has not had the courage nor the enterprise to supply. This has been the case in many instances. Needless to say, the hospital once established is the very best sort of propaganda in any community against ignorance and religious prejudice. Wherever intolerance of Catholic belief is most intense, religious hospitals are either few or else unknown.

In studying the development of the Catholic hospitals in the United States and Canada, it is interesting to observe the influence of political conditions as well as of immigration and national ideas and ideals in either stimulating or repressing the growth of these institutions. Another peculiarity of the story of their development lies in the circumstance that other influences quite distinct from religion or even humanitarianism have had a great part in changing the nature of the organization and function of many of these institutions. Among such are: (1) The occurrence of wars; (2) The application of the principles of bacteriology to the study of contagions as exemplified in the development of surgical technique and (3) The rise and development of training schools for lay nurses.

The influence of political changes and of disturbance of racial balance through emigration and colonization is well shown in the case of the hospitals founded in French colonial possessions, Montreal, Quebec and New Orleans. Early in the life of these settlements hospitals were builded vigorously. This energy and progress suddenly ceased when France ceded Canada to England, since at this time French emigration stopped. For a long time afterward the influx from abroad into Canada was largely non-Catholic. Then came the years of famine in Ireland and the internal disturbances in Germany. Accordingly, after 1849, extensive emigration from Ireland began with colonization in English Canada and the United States, and a like movement was started in Germany, directed more especially toward the Eastern States. New dioceses were formed to meet the needs of new and rapidly growing Catholic communities, existing religious houses expanded or orders were invited by the bishops from abroad, and from 1850 onward a vigorous renaissance of hospital building seems to have been established both in the United States and Canada. In a like manner, after the Spanish-American War, American Sisters were sent to Hawaii, Cuba and the Philippines to replace the Spanish orders who retired to the mother country after United States protectorates had been established. The changes produced by this new political order were most extensive, and could not help but stimulate greater activity among the nursing orders who took up work in these new fields.

The discoveries of Pasteur and their application by Lister to surgery, though far removed by their origin from the influences of either dogma or politics, were tremendous in their social significance, and literally created a new era in the hospital. Up to that time sympathy, conscientious care and common sense were the most necessary qualities for successful nursing. Now came the necessity for rigid training in the rules of surgical technique. The field of surgery suddenly widened; the hitherto impossible became a daily occurrence. Almost overnight the demand for nursing aid in hospitals doubled or quadrupled the available supply. The Sisters of the hospitals found themselves confronted with demands that almost overwhelmed them. The need for and the advantages of having specially trained lay helpers, trained nurses, in every hospital had been shown in the work of Fleidner and Florence Nightingale, and soon the establishment of the training school for nurses became a necessary policy of the lay hospitals. The idea of this innovation was received at first with some distrust in the Catholic hospitals; it involved new and strange responsibilities; it established a new relation; it was foreign to all previously accepted standards. It seemed destined to convert what had been a mission of mercy into a science or a business. These and many other natural objections were urged against it by the religious communities. But while it was a difficult, it was not an impossible problem to solve. The Catholic Sisterhoods had conquered many harder situations, and they met this one and, indeed, profited by it. Soon it was found that utilizing training school students for routine nursing with Sisters as head nurses and supervisors was almost an ideal arrangement.

To-day practically every nursing Sister has taken regular training in the necessary courses of theoretical and practical hospital work and most of them have also passed their examination for the title of Registered Nurse. The moral influence which they exert in the training of the young women placed in their charge has proven of extraordinary value in fitting thousands of students for the difficult ethical problems that beset the career of the modern trained nurse. The establishment of training schools definitely marked the beginning of an era when hospitals became not only places where the sick were cared for, but also educational institutions where disease was studied in the interest of public health. For a long time hospitals had been used in the medical and surgical teaching of visiting students; now, indeed, the whole institution became a daily school for those who worked within its walls.

From this it can easily be realized that not only rapid growth, but more and more diverse and complicated functions were being obligated to the once small and simple hospital organization. This was well understood and the inevitable defects of such conditions were recognized by all who were concerned with hospital work. It was felt that many defects might be corrected by the standardization of hospitals so that they would conform to certain ideals in ethics, care of the sick and medical and surgical teaching. Powerful organizations, such as the American College of Surgeons and the American Medical Association, undertook this work and made some progress toward its accomplishment. Realizing that some of the problems of Catholic hospitals were peculiar to their organization and feeling that great benefit would be derived from discussions of them at meetings held for that particular purpose by the executive heads, the Sisters in charge and the staff physicians, the Reverend Charles B. Mouliner, S. J., of Marquette University, Milwaukee, Wisconsin, discussed the practicability of this idea at a prearranged meeting with Mother Esperance and thirteen other Sisters of Saint Joseph at Saint Mary's Hospital, Minneapolis, Minnesota, on Sunday, July 9, 1914. The ideas of Father Mouliner were

Saint Elizabeth's Hospital, Boston, Massachusetts

received enthusiastically and approved. Archbishop Messmer entered into the project with enthusiasm, and at a meeting held in Milwaukee on April 8, 1915, of Sisters, physicians and clergymen, it was agreed to have a convention of Catholic hospital officials for the purpose of organizing an Association of Catholic Hospitals of the United States and Canada. The convention took place in Milwaukee, Wisconsin and the society was formed on June 24-26, 1915. The organization began with a membership of sixty-seven and an attendance at the annual meeting of 200. In 1921 it had 2,014 members and an attendance of 1,000.

Discussions of special and general hospital problems in special sections are features of its annual meetings. Round-table conferences for informal exchanges of ideas are held and formal papers on technical subjects are presented. Visits to nearby hospitals with medical and surgical clinics are arranged for in each city where the annual meeting is held. In addition to Father Mouliner, the Association owes much to the energy and enthusiasm of its first vice president, Sister Mary Joseph, of Saint Mary's Hospital, Rochester, Minnesota, and to its secretary-treasurer, Bernard Francis McGrath, A. B., M. D., of the Marquette University School of Medicine.

The publication of *Hospital Progress,* the official organ of the Association, and the establishment of a Summer School for laboratory technicians, originally at Marquette University, Milwaukee, but now at Loyola University, Chicago, are two outstanding accomplishments of this youthful organization which promises much for the development through united effort of the Catholic hospitals of the United States and Canada. As to the material accomplishments of the Catholic hospitals in these two countries, about 775, or half the larger hospitals, are Catholic institutions, and almost fifty per cent. of the total beds, or 300,000, are found in them.

The introduction of social service work, so strongly advocated by Saint Vincent de Paul and so much neglected by most hospitals, had a revival in Boston a few years ago through the inspiration of Doctor Richard Cabot, of the Massachusetts General Hospital. The Catholic War Council, afterward The Catholic Welfare Council, stimulated considerable interest in this sort of work in Catholic hospitals, especially in the field of social investigation of ill or disabled veterans of the World War. Some Catholic institutions, such as Providence Hospital, Washington, District of Columbia, had done much along this line long before the war, but the aid and encouragement given the Social Service Department of Catholic institutions by the Catholic War Council during even the brief period of its existence cannot help but be of service in developing the ultimate conception of the hospital as a social and moral agency. Once, as before the days of Saint Vincent de Paul, a place where men went in despair to die, the hospital became through his ideals and the fulfilment of them in the work of the religious orders, a haven of promise to the sick individual. Next it enlarged its function so as to become a place where illness and injuries were studied for the benefit of humanity in general. To-day it seems destined to become a centre for the diagnosis and cure of conditions in its community which retard not only the physical, but also the mental and moral development of human beings.

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THE CATHOLIC THEORY OF ART AND LETTERS

BLANCHE MARY KELLY, LITT. D.

THE study of the principles of the philosophy of art constitutes a science to which in modern times has been given the name of æsthetics. Art, no matter what its medium, is the expression of the perception of some aspect of Beauty, or, to use scholastic language, the Beautiful. The Catholic theory of æsthetics differs from others in its understanding of what constitutes Beauty. According to the Catholic theory Beauty is a property of being which makes the mere contemplation of it pleasurable, as distinct from its property of goodness, which makes the possession of it desirable. Cardinal Mercier, following Saint Thomas, bases æsthetic pleasure on an understanding of the constituent elements of the perfection of a thing, but since all earthly perfection is relative, Catholic æsthetics provides us with a norm of absolute perfection whereby we may judge degrees of Beauty.

Catholic æsthetics takes into account the beauty of a world upon which its Creator looked with complacency and pronounced it good, but which was subsequently marred and which bears upon it the scars of that mutilation. It takes into account the beauty of a nature which was made in the likeness of God, but in which His image was blurred and darkened, though it still persists. It takes into account the beauty of all the ways by which that fallen, degraded nature has sought to reproduce its lost, remembered heritage, all the material forms whereby it has endeavored to defy mortality and to perpetuate the loveliness of its perceptions. And the norm which Catholic æsthetics provides for a critical appreciation of these various kinds of created beauty is one of which even certain of the pagan philosophers recognized the necessary existence, as for example, Plato, who writes in the "Symposium":

> He who has been instructed thus far in the things of love, and who has loved to see the beautiful in due order and succession, when he comes toward the end will suddenly perceive a nature of wondrous beauty—and this, Socrates, is that final cause of all our former toils, which in the first place is everlasting—not growing and decaying, nor waxing and waning; in the next place not fair in one point of view and foul in another, or at one time or in one relation or at one place fair, at another time or in another relation or another place foul, as if fair to some and foul to others . . . he who under the influence of true love rising upward from these things begins to see that beauty, is not far from the end . . . What if man had eyes to see the true beauty, the divine beauty, I mean pure and clear and unalloyed, not clogged with the pollutions of mortality and all the colors and vanities of human life—thither looking and holding converse with the true beauty divine and simple.

It is natural that when he came to write on a similar subject the great neo-Platonist Dionysius, the pseudo-Areopagite, should use almost identical words in his description of what he calls "the Super-Essential Beauty," because, as he says, "It is the cause of the harmony and splendor of all things, flashing forth upon them all, like light, the beautifying communications of its originating ray." He explains further:

> It is called Beautiful because it is all-Beautiful and more than Beautiful, and it is eternally, unvaryingly, unchangeably Beautiful, incapable of birth or death or growth or decay; and not beautiful in one part or foul in another; nor yet at one time and not at another, nor yet beautiful in relation to one thing and not to another; nor yet beautiful in one place and not in another (as if it were beautiful for some and not for others); nay, on the contrary it is in itself and by itself, uniquely and eternally beautiful and from beforehand it contains in a transcendent manner the originating beauty of everything that is beautiful. . . . From this Beautiful all things possess their existence, each kind being beautiful in its own manner, and the Beautiful causes the harmonies and sympathies and communities of all things. And by the Beautiful all things are united together and the Beautiful is the beginning of all things, as being their

> Creative Cause which moves the world and holds all things in existence by their yearning for their own beauty. And it is the Goal of all things and their Beloved as being their Final Cause (for 'tis the desire of the Beautiful that brings all things into existence) and it is their Exemplar from which they derive their definite limits.

Now this passage occurs in the treatise of Dionysius on the Divine Names, for to him, as to Plato, the absolute, archetypal Beauty is God.

Dionysius here ascribes to the all-Beautiful two qualities which most philosophers, and especially Catholics, recognize as belonging to the very nature of beauty, namely harmony and light. The weaving of diverse elements into a symmetrical unity, an ordering of discords, an arrangement of qualities into a resplendent perfection, are all summarized in the phrases "the splendor of order," which is Saint Augustine's, and "unity in variety," which is the Scholastic definition of beauty.

The degrees of beauty constitute a hierarchy which begins with that of the created universe and ascends through the moral beauty of spiritual natures to the effulgence of the uncreated Beauty depicted by Plato and the pseudo-Areopagite. Saint Augustine sees in the discords of nature, even in the existence of evil, instances of refulgent harmony, comparing such "opposition of contraries" to the antitheses of poetry.

Saint Thomas places the source of æsthetic pleasure in the perception of the beautiful object. "That is called beautiful which pleases on being seen." He refers here not merely to the sense of sight but to perception by the cognitive faculties; not only to the act of seeing but to the contemplative repose of a faculty which is its highest activity. This perception by the faculties, however, very often begins with the organs of sense, and includes not only what pleases the eye, such as line and color, but also the ear, such as combinations of sound. The beauty which reaches the intellect through the senses is called sensible beauty and Christian æsthetics differs from pagan in regarding it as holding the moral danger of sensuousness. Ruskin, who distinguishes between the æsthetic and what he calls the theoretic faculty, between "the animal consciousness of beauty" or *æsthesis,* and "the exultant, reverent and grateful perception of it" or *theoria,* contends that the impressions of beauty are not in any way sensual, but moral. The fact remains that the æsthetic faculty has never been developed to such perfection as among the Greeks, and that among them its exercise was attended with such moral degeneracy as resulted in the collapse and overthrow of the Greek State.

Of the perception of beauty by the cognitive faculties is born the impulse to give expression to such perception, and the results are the liberal arts of sculpture, architecture, painting, music and poetry. Pater, classifying the arts according to the history of the development of the human spirit, places architecture earliest, "a Memnon waiting for the day, the day of the Greek spirit"; sculpture he regards as the medium by which that Greek spirit most adequately expressed itself, while "painting, music and poetry, with their endless power of complexity, are the special arts of the romantic and modern ages."

The Catholic Church has always steered a characteristically sane middle course between the pagan cult of the lust of the eye and the Puritan rejection of material beauty as an inherently evil thing. With God she has looked upon the work of His hands and seen it to be good. Not only has she gathered unto herself all the objects of the material universe and woven them into the language of symbolism, pointing out these visible things as "the evidence of things not seen," but she has taken the products of the human creative faculty and pressed them into service in the performance of the task enjoined upon the heavens of showing forth the glory of God. Through her, art has become something more than it was in the hands of the Greeks, a mere accessory to the graciousness of life. It became, in the words of a contemporary writer, "the communication of a spirit through a form."

Higher than material beauty is moral beauty, the beauty which consists in qualities of character and is perceived by the faculties almost independent of the senses. Of such beauty as this the pagans, especially the Greeks, had some dim conception, which they strove to express in such myths as Prometheus, called by Lucie Félix-Faure Goyau "a pagan presentiment of Calvary," in such tragically heroic figures as Antigone and Iphigenia. But Christianity's unique contribution to the field of æsthetics is the spiritual beauty which combines heroism and humility, strength and meekness, love and purity into a "splendor of perfection" which, to the extent to which it restores that image in which the soul of man was created, mirrors back the "Super-Essential Beauty."

In the Middle Ages the Christian religion came to the fulness of its bloom and the shining of the same Sun brought to flower all the arts of which the Church received the budding stems out of pagan soil. This was the era of the great cathedrals, the birth-hour of the greatest of all architectural styles, the Gothic, while as a further means of expressing her perception of beauty the Church took the ancient language of symbolism and gave it a Christian significance.

The pagan love of nature which depicted the eternal springtime, the pastoral pleasures, the unending youth of Arcadian fields and woods, was surpassed in the saint who roved the Umbrian hillsides, calling upon his brother the Sun, preaching to the birds and welcoming the caresses of the wind and rain because they were the creatures of the Most High God. The distinguished critic and historian, M. Louis Gillet, has shown to what an extent the development of modern art was influenced by the religious orders, especially the Mendicants. Quoting Renan's description of Saint Francis as "the father of Italian art," he points out that the aura of romantic charm which surrounds the saint sometimes obscures that of his heroic sanctity. It is one of the paradoxes of history that this most Catholic of saints—if on such a point there could be question of degree—should have become the darling of rationalists and Protestants.

The movement fathered by him and by Saint Dominic was one of light and warmth, of kindling and quickening of the spirit, and the fruit of their inspiration was a whole cycle of romance. With Francis for model Giotto began the artistic history of Italy, began the long lineage of masters at whose feet all the artists of the world have sat. In the Dominican cloisters of Saint Mark at Florence Fra Giovanni da Fiesole, great artist and greater monk, captured with his brush the colors of Elysian skies, the breath of a spiritual suavity such as the violet-crowned Athens never knew. M. Gillet's work on the art of the mendicant orders is an exposition of the assertion of Emile Mâle that these orders transformed the temperament of the world by their cultivation of sensibility, or the sense of pathos. This was a sense beyond the imagining of the beauty-loving pagan world, to which pain was an ugliness, a spectacle to be avoided, a sensation to be scorned or heroically endured, and pity an emotion of weaklings. But the death of the Son of God on Calvary gave a new meaning to suffering. Men and women were found willing to die for One in whom had been found neither beauty nor comeliness, and with Francis the contemplation of His sufferings became so absorbing an occupation as in some sense to transform him into another Christ, even to the wounds.

The Passion of Christ may be said to have become the motif of the Middle Ages. The people of these centuries dwelt with pitying love upon the scenes of the drama of their Redemption. The art that was born of compassion required colors for its medium, although that very art of sculpture which had adequately expressed the Greek spirit reached the climax of its expression in the Pietà. This spirit of compassion introduced into art a new note of warmth and tenderness which gave to the world not only its *Crucifixions,* but a whole series of events from the Divine Life, all our *Annunciations,* our *Nativities,* our *Presentations,* our *Last Suppers;* gave us, moreover, by a process wholly logical, all the sublime anachronisms whereby the artist introduced into the Divine Story, against a contemporaneous and familiar background, himself and his friends, his earthly as well as his heavenly patrons.

It was in France, with the development of the Gothic Style, that architecture came to the height of its glory, and this also under the direct inspiration of the religious orders. When the Church emerged from the catacombs her first churches were transformed temples and Byzantine basilicas, but finally she built her own "houses of God," modifying them to suit her needs. The rise of monasticism necessitated a distinct fashion of building for the housing of large communities of men, and what began as Romanesque developed into the superb and majestic Gothic, the chief influence in whose development was Suger, Abbot of St-Denis-en-France. Under his personal direction and supervision, stone upon stone of the glorious abbey was laid, ponderous masonry soared as with wings to arching heights where larks might lose themselves, and over the door of the abbey church Suger inscribed words which are the very core of the Catholic theory of art: "The soul on its earthly pilgrimage rises by material things to the contemplation of the Divine." Were the words Suger's or those of that Dionysius already quoted, who was credited with being both Saint Paul's convert of the Areopagus and the patron of France and of this royal abbey?

From Saint Denis, begun in the twelfth century, sprang the princely line of European cathedrals and their kindred of the New World. Of this line are Rheims and Amiens and Beauvais and Chartres, of it are Cologne and Milan, of it also were York and Westminster and many another that now, in the phrase of Ralph Adams Cram, is but "the shards of greatness."

These cathedrals and abbey churches were not mere forms of beauty, given permanence in stone, but these same stones were endowed with the gift of tongues, the thousand tongues of symbolism, to cry out in praise of God. According to Huysmans, a master interpreter of this language, "The period when human beings lived in closest intercourse with God was certain to follow the revealed tradition of Christ and express itself in symbolical language, especially in speaking of that Spirit, that essence, that incomprehensible and nameless Being who to us is God." Therefore, not only the form but the parts of the church were endowed with meanings which were eloquent to the understanding faithful; the old mystic science of numbers received new interpretations; the colors of the spectrum, with all their gradations, taught theology; jewels flashed secrets such as the Jewish high priest never dreamed of reading in his breastplate; all the flowers of the field, all the herbs of the wood were gathered, even the gardens of mythology were rifled, and many bestiaries gave their lore to the sculptured iconography of these churches, each of which thus became a *Biblia pauperum,* a Bible of the unlettered poor.

But it was in poetry, the fifth of the liberal arts, that the Catholic philosophy of beauty found its most adequate vehicle of expression, for in it it found a medium which combined to an immeasurable degree the elements of clarity and harmony, and to this medium it proffered subjects such as hitherto the tongue of man had never been called upon to sing. The result was such poetry as the great Sequences and the Breviary hymns, such sublime poems as the *Lauda Sion,* the *Stabat Mater,* the *Dies Irae,* such ineffable tenderness as Saint Bernard's "*Rhythmica oratio,*" addressed to the members of Christ's crucified Body. Much of this poetry was felt to be so transcendently beautiful as to be beyond the unassisted powers of man, and a direct Divine inspiration was claimed for it.

A similar claim was made for the Gregorian music to which this poetry was wedded, for Gregorian is the spiritualization of sound, the *ascesis* of harmony. Its creation was possible only to a people conscious at once of the greatness of God and of its own littleness, to a people who, with Mary, magnified Him because He had exalted its humility. The central act of which this music was the setting and through which sequence and psalm and hymn were strewn with the prodigality of affluence was the great drama of the liturgy, a drama which is not only the representation of the tragedy of Calvary but its actual re-enactment. In this dramatic reënactment the Church also found occasion to express her æsthetics, making use not only of the symbolism of action, but of costume and light and suiting these to the sublimity of liturgical speech and Gregorian song. In proof that the Church thus not only obeyed the Divine command to show forth the death of the Lord until He come, but an inherent human instinct, the history of literature cites the influence of the liturgy on the development of modern drama, for the Nativity and Easter plays which preceded the mysteries and moralities were semi-liturgical in origin, and when these left the sanctuary the church-porch often became their stage.

Spiritual beauty, the splendor of moral perfection, has been spoken of as Christianity's contribution to the philosophy of æsthetics, and the perception of this beauty introduced another element into the world's theories of life. This element is the quality called romance. It is a quality lacking in classic literature, as it was lacking in the life which classic literature depicted. The love described in the literature of antiquity was based upon physical comeliness, at its highest on the observance of some law of natural morality, but never upon any beauty of the spirit, never upon any theory which saw in the face of the beloved a reflection of the soul's exceeding beauty, and in that beauty a reflection of the Divine. Romance did not so much set up new standards as result from such standards already established by Christianity and which by the Middle Ages had become so potent as to have changed the human heart and transformed civilization. Not that sin was done away, but it was recognized as a defection from a height, and on that height stood the chivalry of men and the purity of women and in the midst the Cross of Christ.

Romance takes its name from the fact that it found its first literary expression in the language of those nations whose Latin-derived vernaculars are known as the Romance tongues. In his "Vita Nuova," Dante explains that the language of *sì* had not been in written use above a hundred and fifty years and had been "first used for the expression of love alone." Now the "Vita Nuova" is a complete treatise on romantic love. In Beatrice, Dante depicts a woman whose qualities bear a closer resemblance to those of the "Queen of Glory" than to those of any of the heroines of antiquity, and his love for her is of so exalted a kind as to deserve the name of worship, a word which accurately describes an emotion which shared so much with faith. To Dante Love was "the youngest of the angels." Something of the heavenly atmosphere which Angelico could transfer to canvas bathes the scene of his second meeting with Beatrice: "And on the last of these days it happened that the same wonderful lady appeared to me dressed all in pure white, between two gentle ladies elder than she. And passing through a street she turned her eyes thither where I stood sorely abashed: and by her unspeakable courtesy, which is now guerdoned in the Great Cycle, she saluted me with so virtuous a bearing that I seemed then and there to behold the very limits of blessedness."

Dante's promise to write of Beatrice "what hath not before been written of any woman," was fulfilled in the "Divina Commedia," in which romantic love scaled heights not since surpassed in literature. This work is the exemplar of the Catholic theory of letters, portraying as it does the close union between the love of men and women and God's love for the soul. In elevation of concept it has been approached in modern poetry only by Patmore's "Unknown Eros" and certain of Francis Thompson's Odes.

Romanticism, the theory of life and letters born of the quality of romance, has been reproached with being a false interpretation of life. It is, perhaps, an ideal view and life falls far short of the ideal, but failure to achieve it is no reason for its destruction. As a matter of fact the era which produced romanticism came nearer to achieving the ideal than any age before or since. The heroic literature which was the earliest expression of romance, as the Divine Comedy was its highest, did not depict life so untruly as to deserve to be called a misinterpretation of it. It was realistic to the extent that the ideal as exemplified in lives of heroic sanctity was something of a commonplace and the spirit of heroism was the spirit of the time.

With changed times there have come other theories of literature and life. One of these is the false romanticism whose chief exponents were Jean-Jacques Rousseau and Chateaubriand in France and Jean Paul Richter and Novalis in Germany. Their romanticism, based on their theory of the identity of poetry and life, had nothing in common with the robust romanticism of the Middle Ages, which endeavored to bring life into conformity with the ideal, rather than accentuate the difference between them.

When an eighteenth century romanticist asserted that life was identical with poetry he proceeded to order his days on lines as far removed from reality as possible, with the result of proving that whatever poetry was, it certainly was not life. In the Catholic theory the ideal is not a nebulous dream, a Nirvana, the antithesis of life, but life's very fulness, the right ordering and active use of all the faculties.

In almost justifiable protest against this school of romanticism has arisen the theory of realism, in which is involved not only the question of verisimilitude but that of beauty as well. Many of the exponents of this theory would seem to hold that there is no reality save ugliness, which is as untrue as to deny its existence. Of it, as it was carried out by Zola and his associates of the Goncourt Academy and their followers to the present day, has sprung what Brunetière called "the literature of brutality." Closely allied with the realistic theory and in some respects identical with it is the theory of naturalism, which, as applied to literature, is the denial that anything which is natural can be morally wrong. It is in fact a rejection of any moral standards whatever, and from this point is as much allied with Rousseau's romanticism as with Zola's realism. Both theories regard any scene or situation as legitimate material for literary treatment, and on this account, as well as on many others, they are at variance with the Catholic theory of letters, which, recognizing an ethical code based on supernatural revelation and knowing fallen human nature's inclination to evil, denounces as immoral any subject which may prove an occasion of moral danger. In their cult of form the French Symbolists and Parnassians fathered the dictum "art for art's sake," contending that artistic perfection is all that matters and that art lies completely beyond the boundaries of morality. But art is an appeal to the emotions as well as to the intellect, and the emotions too often over-rule the will in influencing the passions. For this reason the Church prohibits the publication or reading of works which are professedly obscene or irreligious and disapproves of any work of art which contravenes the canons of decency. This does not mean that an artist, whatever his medium, is bound to exercise a moral influence through his art. He is free to cultivate art for art's sake in the sense that a true artist will not debase his talents for material considerations, but preaching morality is no part of his obligations.

With the modern theories of art and literature such as Futurism, Imagism, Da-daism, *Vers libre,* etc., Catholic æsthetics is concerned only to the extent that it recognizes in them departures from that law of harmony which is the ground of its philosophy. They are all expressions of revolt and anarchy, whereas in the Catholic view beauty exists only in the measure to which it is the fulfillment of the law of order. Saint Augustine coined a word *(coaptatio)* to express the harmony of the human body, and passing from the contemplation of the beauty resulting from this harmony, he asks: "How can I tell of the rest of creation, with all its beauty and utility, which the Divine goodness has given man to please his eye and serve his purposes, condemned though he is, and hurled into these labours and miseries?" And after dwelling on "the manifold and various loveliness of sky, and earth, and sea," he exclaims: "What will He give to those whom He has predestined to life, who has given such things even to those whom He has predestined to death?" And so passing upward from beauty to beauty he comes to the consideration of the Everlasting Beauty whose contemplation shall constitute the felicity of the city of God. There, he says, "shall be the great Sabbath, which has no evening, which God celebrated among His first works, as it is written, 'And God rested on the seventh day from all His works which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God began to make.' For we shall ourselves be the seventh day, when we shall be filled and replenished with God's blessing and sanctification. Then shall we be still and know that He is God, that He is that which we ourselves aspired to be when we fell away from Him and listened to the seducer."

CATHOLIC CONTRIBUTIONS TO AMERICAN PROSE

REV. JAMES J. DALY, S. J.

THIS survey of the contribution in prose made by Catholic writers to American literature will not include living writers. The reason for the exclusion is to avoid the possibility of making invidious distinctions and wounding the feelings of the large number of Catholic writers who have been coming into prominence in recent years. A survey is not intended to be a mere catalogue of names.

In an article published in 1909 Miss Louise Imogen Guiney said that Catholic literature in America was at the end of its "glacial period: the peaks are already grumbling and rising." While this observant and keen critic was hopeful about the future, she seemed to be almost ready to dismiss the past with a shrug. Still, while the general impression conveyed by her verdict has some foundation in the facts, it would be a serious mistake to suppose that the large mass of Catholic literature during the first century of our national life may be brushed aside as something below critical attention of a serious kind. At least, I am inclined to advise caution about accepting the word of authors of literary handbooks, who are predisposed for various reasons to overlook the merits, and slight the claims, of Catholic writers. In the interests of literary history it is worth while to investigate those merits and claims at first hand with the advantages of perspective which distance supplies. There is room here for a handbook of Catholic American literature. In preparing this article I have missed such a book grievously. The information which I needed is in a most disorganized state. It is hopelessly scattered, and, for the most part, uncritical.

I entreat indulgence if important portions of it have escaped my attention.

In 1872 the Reverend Joseph M. Finotti, a priest in Brookline, Massachusetts, published a "Bibliographia Catholica Americana: a List of Works Written by Catholic Authors and Published in the United States." It is the first part of a projected enterprise and covers only the period between 1784 and 1820. The delightful intrusions of the author's quaint personality make the book readable for its own sake. The odds and ends which it salvages from the ravages of time are full of quaint interest and make us regret that the author's contemplated task was not carried further by himself or another. In this generous volume of more than three hundred pages one gathers that the Catholics of our young Republic were still suffering from the social ostracism transplanted in colonial days from the mother country. They were still being challenged everywhere by hostile majorities whenever they attempted to fuse themselves into the national life. It is pitiful to note how busy our ancestors in the Faith were kept, writing and publishing controversial tracts, rejoinders and replies to rejoinders. It was a valiant struggle for a foothold on a rather rough terrain. The young nation itself had little leisure or inclination for the urbanities of literature; the Catholic part of it had practically none whatever. Besides the controversial tracts of native manufacture, the greater part of Father Finotti's bibliography is taken up with importations from England, principally by Butler, Challoner and Milner, and translations from the French.

A few names, however, emerge from the obscure. The famous Charles Carroll of Carrollton (1737-1832) engaged in periodical writing of an occasional character in Maryland, which the prestige of position must have made influential at the time, even if it did not confer the quality of permanence. His cousin, the Most Reverend John

Carroll, our first archbishop (1735-1815), enjoys the literary distinction of being the author of the first Catholic book written by a Catholic and published in the United States. It is "An Address to the Roman Catholics of the United States of America," a dignified message in the best style of the day and with a moral fervor which attracted favorable attention outside Catholic circles. The Reverend John Thayer, converted from Puritanism in 1783 and dying in Limerick in 1815, attained something like national prominence as a Catholic controversialist in Boston. Two other names delay us. Mathew Carey (1760-1839) was a fighting Irishman, forced to leave his native land because he loved it too much, who accepted our political Constitution on its face value and fled to Philadelphia as to a refuge from tyranny and oppression. But he found that democracies were sometimes subject to the oppression of popular ignorance and tyranny. He was not dismayed, however; and, with the Constitution behind him, he stoutly maintained his rights to exist as an Irish immigrant and Catholic, and actually succeeded in winning prominence and position as editor, author and publisher. He was the first American to print the proceedings of Congress in a newspaper. His publishing house, in 1791, issued the first Catholic Bible printed in the United States. Robert Walsh (1784-1859) holds the honor of having founded the first American quarterly magazine. He was the son of Irish-French immigrants, and was educated at Georgetown. He became United States Consul General in Paris and had considerable reputation in his day as a writer on literature, law and politics.

John England, Bishop of Charleston (1786-1842) is the first Catholic writer of power to appear in American annals. Born and educated in Ireland he came to this country as a bishop whose See embraced North and South Carolina and Georgia. A man of vast energy he not only presided actively over a large missionary area, established a classical and scientific academy and a theological seminary for Catholics, and flung himself into popular movements for the improvement of social conditions, but also had time to found the *United States Catholic Miscellany,* our first Catholic weekly, which he kept alive mainly by his own contributions. There are five large well-packed volumes of his addresses and articles, edited by Father Hewit and Dr. Corcoran, which can stand comparison with any similar literature of the period. In lucidity of arrangement, correctness of language, and power of argument, with a concession to the democratic weakness for ornate eloquence, Bishop England's works are conspicuous and can still win respectful attention.

Archbishop Carroll and Bishop England established a tradition of literary excellence in the American Hierarchy. As vigorous interpreters of Catholic ideas to the American public, they have never been without worthy successors among ecclesiastical leaders. Archbishops John Hughes (1797-1864), Francis Patrick Kenrick (1797-1863) and his brother, Peter Richard Kenrick (1806-1893), Martin John Spalding (1810-1872) and his nephew, John Lancaster Spalding (1840-1916), John Baptist Purcell (1800-1883), Patrick John Ryan (1831-1911), John Ireland (1838-1918), and James Cardinal Gibbons (1834-1921), nearly all occupied foremost positions as public speakers in the estimation of their countrymen, while all without exception were able to bring to the discussion of religious questions qualities of style which served to introduce them to a large public.

When we recall the arduous and discouraging conditions in which the Catholic Hierarchy and clergy have labored in this country up to recent years we shall be astonished at the extent and quality of their literary industry. Seldom or never had they the leisure or opportunities for work of that nature. The ministry was ridiculously undermanned in the task of caring for the rising tides of Catholic immigration in the cities and for the widely scattered rural population. Besides the time and mere physical exertion required in the circumstances, bishops and priests were continually harrassed by the intolerance and persecution, covert or openly displayed, of many of their countrymen. It was the latter circumstance, indeed, which operated as a stimulus to literary production, but only production of a polemical nature to meet crude needs. There never has been in this country a public, such as that to which Newman addressed his "Apologia," at once intellectual and seriously religious. The nearest approach to it was the Emersonian following of Unitarian tendencies, to which Christianity was never anything else than the "sour milk of Puritanism" on the one side, or the Calvinistic concept of "corrupt Rome" on the other. They strove to live on a diet of Kant and Spinosa and imagined that a belief in Divine immanence made ecclesiastical institutions and functions altogether superfluous.

Isaac Thomas Hecker (1819-1888) took a special interest in this portion of the American public. He had associated himself with them in some of their fantastic social experiments while he was still outside the Church. After his conversion he set himself resolutely to the mission of bringing them enlightenment. He was familiar with their modes of thought and could speak their language; and his employment of these advantages in the pursuit of his life-long task has made him an outstanding figure among our Catholic writers. With Augustus Francis Hewit, Clarence A. Walworth, Francis A. Baker and George Deshon, he founded in 1858 the Congregation of Saint Paul the Apostle for the purpose of dealing by speech and written word with religious problems peculiar to America. In this way he came to establish a literary centre of importance; so that directly, by his own publications, and indirectly, by those which his encouragement inspired and made possible, he has done more, perhaps, than anyone else towards the formation of a high literary tradition among us. His prose has distinction somewhat lacking in simplicity, ease and variety of resources.

John Boyce (1810-1864), a Catholic priest of Boston, used fiction as a medium for promoting Catholic knowledge and is still remembered for his "Spaewife" and "Shandy McGuire." Another early clerical writer, who did not disdain the the use of fiction, was Augustus J. Thébaud, S. J. (1807-1885), a voluminous writer of books for simple tastes. With him may be mentioned Charles Constantine Pise (1801-1866), an active apostle of the pen, who was for a short time chaplain of the Senate of the United States. Another pioneer, whose work was of a more critical stamp, was Charles Ignatius White (1807-1878), a high type of the priest-journalist. John O'Kane Murray (1847-1885), James Kent Stone (1840-1921), and Xavier Donald McLeod (1821-1865) are names that used to be more prominent than they are now on Catholic bookshelves. The Right Reverend Charles Warren Currier (1857-1918) was a West Indian authority of prolific authorship; and the annals of American exploration would be incomplete without the name and writings of Pierre-Jean De Smet, S. J. (1801-1873). John Augustus Zahm, C. S. C. (1851-1921) attained considerable prominence in reconciling the apparently conflicting claims of science and religion and by his books of travel. The Sulpician, John Baptist Hogan (1829-1901) shows power in his "Clerical Studies." These seem to be representative figures in a large group of priests who in various parts of the country and from the first decades of the last century have supplemented ordinary sacerdotal functions with laborious editorial work and authorship for the strengthening of the Faith and the diffusion of religious enlightenment. The name of Patrick Francis Mullany (1847-1893), better known by his name in religion, Brother Azarias, properly belongs here. His work in æsthetics and the philosophy of literature attracted attention outside the Church and retains a permanent value for serious students of the principles underlying literary values.

The difficulties which beset Catholic clergymen in the cultivation of letters in the first century of our history had their counterpart in the case of the laity. The Catholic public was too busy building its homes and establishing itself in a new country to find time or inclination for the refinements of literature. Catholic colleges and intellectual centres were few and isolated. It is even to-day an observable feature of our literary activity that, on account of the geographical immensity of the country, there is a dispersion of energy in a mutiplicity of local and unrelated centres. We do not enjoy that compactness which, in England and other European countries, throws writers together and creates a literary atmosphere with its quickening opportunities and infectious enthusiasm. Moreover, the absorption in material enterprises, characteristic of the nation at large, has inevitably affected Catholics. While they can compare favorably with their co-religionists anywhere in generous support of the Church, in sacrifices for the sake of their religion, and in fidelity to their religious duties, they cannot be said to have that deep and lively interest in spiritual experiences which procures a large and highly intelligent public in France, England, Ireland and other Catholic countries, for writers distinctively Catholic on the finer spiritual issues. These are some of the conditions which have left their impress on our Catholic American literature. Many of our best writers have not been predominantly Catholic in their choice and treatment of subjects; and our purely intramural achievement, either because it concerned itself with localities or served immediate purposes of a practical nature, failed for the most part to realize that splendor of perfection which radiates wide and lasting influence.

Our most forceful writer of prose has undoubtedly been Orestes Augustus Brownson (1803-1876). His vigor and independence of mind and shrewdness of judgment helped him to dispense with the usual instruments of youthful education. The harsh exigencies of life on a New England farm made it necessary to educate himself. He could read Virgil at nineteen, when he became a Presbyterian and wished to be a missionary. His restless and self-directed pursuit of knowledge led him through many mutations of creed. At twenty-one he joined the Universalists, and two years later was a minister of that sect. At twenty-six he appeared before the public as a Socialist, attacking such fundamental institutions as marriage, religion, and the rights of property from the platform and in the press. A year or two of this and he was again a sectarian minister, this time a minister-at-large, like our modern "evangelists," tied down to no particular sect; but before he was quite thirty the specious intellectualism of the Unitarians captured him, and for the next few years he occupied at various times Unitarian pulpits in New Hampshire and Massachusetts.

At this stage of Brownson's erratic career his attention veered sharply to politics, and at thirty-five he launched the *Boston Quarterly Review,* as an organ of the Democratic party. Two years later he wrecked his magazine, and temporarily wrecked his party, by an article in which with characteristic trenchancy he advocated the abolition of penal codes, private ownership, and all forms of Christianity. In January, 1844, he began the *Brownson Quarterly Review,* and in the following October became a Catholic. Thenceforward there was never to be the slightest instability in his religious convictions. He was now a little beyond the middle of the journey of life, but the security of religious truth destroyed none of that restless energy of mind which had led him through so many vagaries of opinion and belief. The new world of Catholic thought, suddenly disclosed to him after all his eager gropings, renewed his intellectual activity. He studied Catho-

John Boyle O'Reilly

lic philosophy, theology and history with passionate ardor and was surprised to discover that Christendom meant the Catholic Church, and that the best features of popular government here and abroad are of Catholic origin.

Brownson's surging tide of new life found a ready medium of expression in his *Review*, which for a one-man review enjoyed unusual length of days. Begun in Boston in 1844, it was moved to New York in 1855, where it came out regularly till January, 1865, when he incurred ecclesiastical disapproval by his partiality for metaphysical speculations of dubious import. The incident only served to test the bed-rock stability of his faith. After allowing his *Review* to lie dormant for seven years in deference to the trustworthy authority of the Church, he resumed its publication in 1872. It continued to appear with undiminished virility till October, 1875, shortly before the death of its editor and owner.

The best and largest part of Brownson's literary labors, as they appear in his published works, carefully edited by his son, is journalism of the highest order. His intellectual grasp and tenacity and his moral fervor, commanding as they did the service of an energetic and nervous style, make him a remarkable American of the last century. His knowledge of the American mind rendered his treatment of Catholic philosophy, theology and history peculiarly effective. His judgment was for the most part sound on questions of philosophy, politics and government. In literature he was not so sure. He lacked the disciplined culture of Newman, but he had the genius of Cobbett with larger intellectual equipment.

Another writer of the last century, who made his name a Catholic household word by his exclusive and unwearying devotion to Catholic subjects, was John Gilmary Shea (1824-1892). He is regarded as a most useful pioneer in the difficult labor of rescuing our early Catholic history from oblivion. Without any extraordinary critical sense of style he was sufficiently critical of historical evidence to inspire successors in his work and to supply them with valuable information. With less native ability than Brownson, and in less obvious contact with the contemporary life of the nation, his contribution to the early records of his country may make his name as enduring as that of Brownson.

Most of our writers on historical subjects plied their task in the spirit of amateurs. An astonishing excellence, considering the time of its publication, appears in a "Life of Sir Thomas More," by W. Joseph Walter. Its title-page declares that it was issued by the publishing house of Fielding Lucas, Jr., Baltimore, without the date of publication. But it could not have been printed later than 1840. In critical tone and freshness of idiom and style, the book might have appeared yesterday. It bears so many of the marks of a classic biography that one wonders why the name of W. Joseph Walter has not received more attention from Catholics. The author seems shrouded in a strange obscurity. Father Bridgett in a reference to him prefixes "Reverend" to his name. Appleton's "Encyclopedia of American Biography" says that he was a professor in Saint Edmund's College, England, who came to America in 1839 and settled in Philadelphia, where he was secretary of the British consul at the time of his death in 1846. Thomas O'Conor, father of the great jurist, Charles O'Conor, '98 exile to New York from Ireland, in addition to editing two papers, the *Shamrock* and the *Globe,* compiled one of the standard histories of the War of 1812 and left us much of what records there are of the Catholic New York of that era. His grandfather was the famous Irish antiquarian, and his pen says his son was ever directed in vindicating the fame of Ireland, the honor of our United American States, or the truth and purity of his cherished Mother, the Apostolic Church. In reality he was our first Catholic editor.

Edmund Bailey O'Callaghan (1804-1880), a distinguished physician of Albany, still maintains a high reputation for excellent historical work confined mostly to events in the State of New York. Similarly, Charles Etienne Arthur Gayarré (1805-1895) is an authority on the history of Louisiana, as Benjamin Joseph Webb (1814-1897) is for that of Kentucky. James McSherry (1819-1869) has been superseded as the historian of Maryland: and one of the causes, strange to say, is his gingerly recognition of the part played by Catholics in the growth of his native State. James F. Meline (1811-1873) deserves mention for his unmasking of Anthony Froude in defense of Mary, Queen of Scots. Adolph Francis Alphonse Bandelier (1840-1914) was probably the greatest American authority on Spanish-American history and archæology.

In the less serious art of fictional narrative Catholic prose contributions to American literature are more noteworthy. Anna Hanson Dorsey (1816-1896), of an old and distinguished American family, entered the Church in 1840 and almost immediately devoted her talents to the employment of fiction as a vehicle for conveying a sympathetic understanding of Catholic life. She has been called the pioneer of Catholic fiction. Her first novel, "The Student of Blenheim Forest; or The Trials of a Convert," appeared in 1847, and was the first of more than twenty from her pen. Her "May Brooke," appearing in 1856, is said to be the first Catholic book published in Edinburgh since the Reformation. Two other ladies have, together with Mrs. Dorsey, endeared themselves to countless Catholic households as purveyors of fiction of a refined and gentle kind, Mary Anne Sadlier (1820-1903) and Frances Christine Tiernan (1846-1920), better known by her pen-name of Christian Reid. The latter is the author of forty novels, of which "The Man of the Family" is generally considered to be the best, though Doctor Maurice Francis Egan awards that honor to "Morton House." These three writers form a distinct class in which might be included Eleanor Cecilia Donnelly (1838-1917), a voluminous writer in the Catholic cause. Jedediah Vincent Huntington (1815-1862), a convert, was a Catholic editor of parts and published several novels, one of which, "Rosemary," had something like vogue in its day and was recently reprinted. Fate has not dealt so kindly with the fiction of George Henry Miles (1824-1871), better known as a poet. As boys we liked his "Truce of God," but his stilted and artificial style is an outgrown fashion.

Our first novelist of genius and power was undoubtedly Mary Agnes Tincker (1833-1907), born in Ellsworth, Maine, and a convert to the Catholic Faith at twenty. Her merits have been curiously lost sight of on the part of Catholics. It is doubtful whether any Catholic novel, appearing on this side of the Atlantic, is superior to her "House of Yorke," or her "Grapes and Thorns." They were published serially in the *Catholic World*, the first, in 1871-1872; the second, in 1873-1874; and were issued afterwards in book-form by the publishers of that magazine. Copies of this edition—the only edition, I believe, ever printed—can still be seen in old Catholic libraries. The large octavo pages in double columns are not attractive to the modern reader, and are admirable leaden chests for the concealment of treasure. Catholic readers of discernment have always been fully alive to Miss Tincker's literary charm. Whether they are numerous enough to warrant a new and modern edition of her Catholic novels is a question which Catholic publishers seem to have decided in the negative. Miss Tincker loved her New England only less than she loved the Catholic Church: her pictures of the reaction of the ancient Faith on the narrow and provincial Puritan mind will long retain a freshness of coloring and animation of movement to ensure them more than a documentary value.

Miss Tincker moved to Italy in 1873 and continued to live there, mostly in Rome, until 1887, when she returned to pass her last days in Boston. The first fruits of her Italian sojourn was "Six Sunny Months," which ran as a serial in the *Catholic World* in 1876-1877. This is an admirable guide-book of Rome, thinly disguised as a novel. It gives a vivid picture of the City of Pio Nono at a critical period of its eventful history, and is a rich mosaic of bright little details in Catholic life at the centre of Christendom, with a running commentary of shrewd observation, penetrating sympathy and profound reflection in the best literary manner. For some years after the appearance of "Six Sunny Months" Miss Tincker's attitude towards Catholic life became critical in a somewhat warped, unfriendly sense. One cannot help suspecting that the need of earning a livelihood by literature had something to do with her altered views. "Signor Monaldini's Niece" (1879) was the first of a series of Italian novels issued by secular publishers, in which the Catholic tone was scaled down to suit the taste of a general public. Her last book, "Autumn Leaves," a collection of short stories, interspersed with original poems, is a return to her early Catholic style. It is satisfactory to learn that Miss Tincker's closing years were filled with the interests and simple pieties of a devout Catholic.

There hardly seems any need of the gift of prophesy to predict a return of popular attention to the literary claims of Mary Agnes Tincker. Time has dealt mercifully with most of her work. Traces of age are not altogether absent. A leisurely air and a certain formal niceness of phrase recall antique courtesies long out of fashion. But the scent is the fragrance of lavender, not the musty mold of time.

Madeleine Vinton Dahlgren (1835-1898) was a popular writer, principally in fiction, during the seventies and eighties, who often employed her talent in the service of her Faith. Molly Elliot Seawell (1860-1916) entered the Church too late in her life apparently to train her prolific pen to Catholic uses. The same observation holds true of Hawthorne's son-in-law, George Parsons Lathrop (1851-1898), who besides being a novelist of respectable standing was a journalist, for two years associated with Howells in the editorship of the *Atlantic*. Richard Malcolm Johnston (1822-1898), a popular story-teller and zealous Catholic convert, had few opportunities of describing Catholic life in his dialect sketches of fellow natives in Georgia. Of course, Joel Chandler Harris (1848-1908), who became a Catholic formally only on his deathbed, can scarcely be included among Catholic writers in any sense. Still, it might reasonably be urged that the frame of mind which eventuated in conversion may be regarded as a condition working in a Catholic direction, and therefore to be recognized as a Catholic influence. It is a remarkable fact that the two literary names most prominent in the field of American negro dialect are those of Catholics. Irwin Russell (1853-1879), known as a poet and not properly coming within our scope, will always occupy an important place in the history of American literature as the discoverer of the literary possibilities of the negro dialect. He received his education at St. Louis University, where he was received into the Church at the age of sixteen.

Henry Harland (1861-1905) was, perhaps, the most brilliant of our Catholic novelists in a purely literary sense, although his distinctively Catholic fiction forms a minor part in the volume of his production. The son of a successful lawyer in the city of New York, he early became enamored of the lighter literary forms and set about the formation of a style with all the ardor and perseverance of Stevenson. The fact that he studied theology for a year at Harvard seems to indicate the presence of strong religious instincts. It is regrettable that we have no biography of him: some of the incidents in his comparatively short and crowded life excite an interest which brief sketches fall short of satisfying. Thus, we read that, when he returned to New York at the age of twenty-two, after a year's honeymoon in Rome, he was at heart a Catholic, but was prevented from taking the final step out of deference to his wife. It is recorded that, while filling a position in a court-room, he was wont to rise at four in the morning and work till eight, and thus finished his three novels of Jewish life in New York, "As It Was Written," "Mrs. Pixeida," and "The Yoke of the Thorah." Anyone who reads these attractive stories will be surprised to hear that the young author was ashamed of their imperfections of style and strove to conceal his identity as the writer of them and seven other successful novels under the assumed name of "Sidney Luska." In 1887 he went to reside abroad, first in Paris and then in London. Seven years later he began the publication of the *Yellow Book,* that famous quarterly of the nineties, in the pages of which so much youthful genius disported brilliantly; sometimes with a reckless defiance characteristically youthful and pathetic.

Harland's failing health made the work of an editor too arduous, and his withdrawal from the helm brought the venture to a close in 1897, when he and his wife entered the Church. Thereupon followed his three popular Catholic novels, "The Cardinal's Snuff Box" (1898), "The Lady Paramount" (1902), said to be his masterpiece, and "My Friend Prospero" (1904). "The Royal End," left incomplete at his death, was finished by his wife and appeared in 1909. These delightful stories are of a light and exquisitely wrought texture, and are conceived in a fine vein of comedy which won them large popularity in the English-reading world.

It is perhaps worthy of note that the resemblance to Stevenson is not confined to Harland's laborious search for a literary style. He had Robert Louis's valor in the dismay of illness. At thirty he was given two years of life by his doctor without allowing the heart-sinking decree to abate his cheerfulness or his impulse to write. He lies buried in consecrated ground at Norwich, Connecticut, the home of his ancestors.

Pearl Mary Teresa Craigie (1867-1906), who wrote under the name of "John Oliver Hobbes," was another expatriated American who achieved shining success in fiction. Born in Boston, she was married at twenty to an Englishman and settled down in England. The marriage turned out unfortunately. After a legal separation she entered upon a literary career. Her first book, "Some Emotions and a Moral," which was a great success, appeared in 1891. In the following year she became a Catholic. Until the time of her death her novels continued to come out on an average of about one a year. They possessed good literary quality, abounded in witty observations, and afforded intimate glimpses into the intellectual and social life of the English upper classes. Her two best novels, the most Catholic and at the same time the most modern, are "The School for Saints" and "Robert Orange."

The reputation of Francis Marion Crawford (1854-1909) is still great wherever a good story is enjoyed. Born in Italy, the son of an American sculptor domiciled there, and passing most of his life in Rome and its vicinity, he knew his America, England and India almost as well as his beloved Italy. His thirty odd volumes are remarkably cosmopolitan: they always could count on receiving a large welcome. If they fall short of the very best, it is only because they reflected the swift vision and insight of a journalist more than the profound personality of genius. Crawford became a Catholic in 1894. Though his religious convictions find only casual expression in his books, he can be regarded on the whole as a writer with a Catholic influence.

In journalism, both secular and religious, there always have been Catholic writers whose qualities of style elevated their work to literary rank. The *Pilot* of Boston has been especially fortunate in its editorial connections. Since its inception in 1836 it has counted among its editors or regular contributors Thomas D'Arcy McGee (1825-1868); John Boyle O'Reilly (1844-1890); Michael Hennesy (1833-1892); James Jeffrey Roche (1847-1908), and Katherine Eleanor Conway. Of this group John Boyle O'Reilly, poet and novelist, was the best known. His biography, by James Jeffrey Roche, is in its earlier pages an exciting tale of adventures, captures and escapes. The gentle idealism, which drove him into conflict with English government in Ireland, and cast him after many vicissitudes an exile upon our shores, always characterized his writing; this, and a native force and refined eloquence, curiously devoid of academic derivations, procured for the author and editor a wide circle of readers.

Mr. Thomas F. Meehan's article on "Catholic Periodical Literature in the United States" in the "Catholic Encyclopedia" is a storehouse of information on the subject of Catholic journalism. It is an impressive account of Catholicism striving to exert, in the face of discouraging difficulties, a religious influence upon the life of the nation by means of the press. Of the multitude of Catholic periodicals which have appeared since Father Gabriel Richard brought out the *Michigan Essay, or Impartial Observer,* in 1809, besides the *Pilot,* three others stand out as conspicuous for literary standards ensuring more or less general attention. The year 1865 saw the establishment of the *Catholic World* and the *Ave Maria,* the former by Father Hecker, the latter by Father Sorin, C. S. C., of Notre Dame. The first editor of the *Catholic World* was John Rose Greene Hassard (1836-1888), the biographer of Archbishop Hughes and prominent for many years in the secular press of New York. The New York *Tribune* said of him at his death: "In the variety and uniform excellence of his work, as a general editorial writer, he has scarcely left a superior on the American press." The *Catholic*

World has always followed an enlightened literary policy which attracted the best Catholic talents and made it far-reaching in its influence.

One wonders whether any periodical the world over can present such singular claims to interest and attention as those offered by the *Ave Maria.* It has been conducted since its beginning in a small town of the mid-West. It is designed to promote devotion to the Blessed Virgin Mary. It has never made notable concessions to new publishing fashions, and its editorial management maintains a traditional identity of tone which has hardly varied a hair's breadth from first to last. These are not deemed advantages for a literary venture; yet there is perhaps no Catholic periodical so widely and favorably known here and abroad among discerning readers. Without sacrificing its devotional character, it has succeeded in being a weekly magazine of general Catholic interests which have attracted to its columns at one time or another nearly every Catholic writer of distinction on both sides of the Atlantic. Its first editor was the Reverend Neal Henry Gillespie, C. S. C., (1831-1874), assisted by his sister, Eliza Maria Gillespie (1824-1887), better known by her name in religion, Mother Mary Angela. Since 1874 the editorship has been in the hands of the Reverend Daniel E. Hudson, C. S. C., whose long tenure of that office has undoubtedly given his periodical an advantage over others in the preservation of consistency and high literary standards.

The national Catholic weekly, *America,* was begun in 1909 by its first editor, the Reverend John J. Wynne, S. J. It is guided by immediacy of interest in its selection of topics for discussion, which it endeavors to serve with the recommendation of authoritative authorship. Its department of literary criticism maintains a high grade of excellence. Father Wynne also projected and carried out with the assistance of others that huge enterprise, "The Catholic Encyclopedia," beyond all doubt an immense impulse to

American Catholic literature. The *Ecclesiastical Review*, founded in 1889 and edited for many years by the Reverend Herman Heuser, although designed exclusively for clerical reading, has always aimed at giving its professional character a literary urbanity not common in class journals.

The subject of Catholic journalism cannot be dismissed without mention of James Alphonsus McMaster (1820-1886) and John J. O'Shea (1841-1920), who respectively in New York and Philadelphia devoted their lives to its advancement. In the secular press there have always been Catholic writers of note. John Augustus Shea and Charles James Cannon (1802-1845), Donn Piatt (1819-1891) and his wife, Louise Kirby Piatt, John Converse Heywood (1834-1900), Margaret Frances Sullivan (1847-1903), Mary Elizabeth Blake (1840-1907), are a few among names not entirely forgotten. Charles Warren Stoddard (1843-1909) was a literary Bohemian more than a journalist. His masterpiece, "South Sea Idyls," is an American classic, which, with the earlier narratives of Herman Melville, constitutes the vanguard of a warmly colored literature on tropical life in the Pacific. Stoddard met Robert Louis Stevenson in San Francisco and excited in him that interest in the South Seas which played so large a part in the later life and writings of the famous novelist. Stoddard is the author of some dozen books, mainly of travel. With an artist's sensitiveness to sights and sounds, and a whimsical gentleness of manner, he is charming and pleasant company. He entered the Church when he was twenty-four and has left a record of his conversion in "A Troubled Heart and How It Was Comforted," one of several distinctively Catholic books from his pen.

Journalism, of a type that is indistinguishable sometimes from literature, is encountered in the essays of Joyce Kilmer (1886-1918), whose fame and popularity rest principally on his poetry. He was a singularly clear-headed and clean-hearted man who, from the time he entered the

Church in 1913 to his sudden death on a field of battle, was a Catholic without reservations either in his art or his life. An English writer of distinguished reputation says of Joyce Kilmer's essays: "Though in bulk inconsiderable they are of such excellence as to suffice of themselves to prove the writer a born man of letters: to a brilliant literary method they add a singularly whimsical wit and fancy, a freshness of outlook on common, even hackneyed, things, and a subtle appeal to the affections of the readers, that constitute altogether an irresistible charm and fill the reader with sorrow that that first instalment of excellence should be the last." Kilmer was never so happy as when he could introduce some Catholic truth to a general and indifferent public. He had a large pity for people who were missing so much by not being Catholics; and he had the rare knack of being able to introduce religion in a cheerful way which could affront no one. "As a brilliant interpretative critic of Catholic writers," says his memoirist, Robert Cortes Holliday, "such as Crashaw, Patmore, Francis Thompson, Lionel Johnson and Belloc, he brought, I think I may venture to say, an altogether new touch into Catholic journalism in America, a striking and distinguished blend of 'piety and mirth,' which had the rare and highly effective quality of being both engaging and highly illuminating even to, as Kilmer would amiably have said, the pagan."

As in the case of Kilmer, prose and poetry present rival claims in the appraisal of that conscientious literary artist, Louise Imogen Guiney (1861-1920). One may doubt whether any American writer has given us prose so richly steeped in the best literary traditions. It is vibrant with that alert sense of style which makes the essays of Pater and Stevenson so attractive to lovers of good English. In Miss Guiney's earlier essays the laborious process of choosing words, after the deliberate manner of a worker in mosaics, is too obvious to be enjoyable except as an exhibition of literary erudition and ingenuity. But mastery came with years, and she has left a small legacy of critical essays and biographical sketches, in which cultivation achieves the perfection of pure and unaffected speech. Miss Guiney, like some of the writers already mentioned in this paper, was an expatriate, leaving her native land in 1909 to make her home in England, where she died at Chipping Campden. It is hard to avoid surmising that American Catholic writers find literary circles in England more kindly and broad-tempered than similar circles in their own country. Calvinistic derivations still survive in our intellectual society. While it assumes proprietary rights over the virtue of toleration, and its Christianity has long since passed the vanishing point, it still experiences atavistic jerkings of the limbs at any close contact with Catholic things.

In this sketch of the play of Catholicism upon the development of our literature in prose I am conscious of glaring omissions. I have not mentioned artists, like George Peter Alexander Healy (1813-1894) and John Frederick La Farge (1835-1910) ; nor writers on art, like Eliza Allen Starr (1824-1892), nor the playwright, Augustin Daly (1838-1899), nor Thomas Dwight (1843-1911), the successor of Oliver Wendell Holmes in his Harvard professorship, all of whom have made notable contributions to the American library. I find, too, that I have failed to draw attention to men like Peter Hardeman Burnett (1807-1897), a Governor of California, and Levi Silliman Ives (1797-1867), a Protestant Bishop of North Carolina, both of whom made additions to that voluminous and interesting literature in which converts to the Catholic Faith recount the steps of their spiritual progress. I have wholly neglected the work of Catholic soldier-writers, like Sheridan, Rosecrans, Semmes, Longstreet, and Commodore Edward Barrett. It may indignantly be urged against this article that its omissions are worthier of attention than its contents. But, if it leaves the impression, as I think it will, of long and widespread stirring and movement among Catholics in the field of American letters, I am sure the general aim of the work, of which this is a chapter, will not be disgracefully missed.

AMERICAN CATHOLIC ESSAYISTS

KATHERINE BRÉGY, LITT. D.

THE term essay is one of delectable but baffling elasticity, and its variety is at least equal to that of woman. Literally, of course it means trial, attempt; but when it succeeds, it is a very real achievement. Moreover, what it achieves may range all the way from the aphorisms of Bacon or the reveries of Charles Lamb to the dogmatic artistry of Matthew Arnold or the dogmatic theology of Cardinal Newman. It may be a sermon, a newspaper editorial, a prose-poem, a "ramble round a subject," or a definitive critique upon art and life. And the essay of American Catholic authorship has been all of these things successively, and many of them simultaneously. In its beginnings it was devotional or utilitarian; gradually it became an instrument of culture; and finally, a thing of beauty or stimulus in itself.

That which may fairly be reckoned as the first outstanding essay by an American Catholic was not intended as an essay at all, but as an elegiac oration. This was the "Discourse on General Washington," delivered on February 22, 1800, by Archbishop John Carroll of Baltimore (1735-1815). It is an exhaustive and eloquent eulogy, insisting upon the essentially providential nature of Washington's career; and in its printed form, it is undoubtedly entitled to honorable place among the commemorative and historical essays of its time.

Just how far religious controversy may be included in the somewhat debatable field of the essay depends upon the manner rather than the matter of the controversy. Archbishop Carroll's "Letters" in refutation of Dr. Wharton are scarcely essays even in a loose sense: while Archbishop Francis P. Kenrick's letters in "Vindication of the Catholic Church" probably are. They are informal in effect—"hastily written," in their author's words, but full of useful references and very readable. One feels, on the other hand, that Archbishop Peter R. Kenrick's highly-documented treatise on the "Validity of Anglican Ordinations" is more formally a work of history and exegesis, and that his contribution to the American essay was rather that little discussion of the "Holy House of Loretto," (1841), in which he reverently recounts the legend for American readers, defending yet scarcely dogmatizing upon the cult.

But to find our first Catholic essayist of substantial proportions one must turn back to our first Catholic publisher, to that Mathew Carey who issued the pioneer American edition of the Douay Bible in 1790. Carey was born in Ireland January 28, 1760, where he had been responsible for pamphlets against duelling and the anti-Catholic laws: he died in Philadelphia, September 15, 1839. When located in that city, he became one of the leading laymen of his time, aggressively interested in politics, economics and sanitation, as well as in publishing and book-selling. He wrote a tragically vivid history of the malignant epidemic of 1793, and one of his best known works (written during the war of 1812) was his constitutionalist plea entitled "The Olive Branch; or, Faults on Both Sides, Federal and Democratic." It was with Lafayette's encouragement that he founded the *Pennsylvania Herald,* later succeeded by the *Columbian Magazine* and the *American Museum;* and among the editorials of these pages most of his essays will be found. In addition to the great mass concerned with aspects of political economy, Carey's papers touch innumerable angles of local, national and international interest. In fact, they range all the way from Horace to American Slavery, not neglecting a protest against the (already!) "almost universal but highly reprehensible custom of wanton contradiction in conversation." Not all of his theories, either of civil or ecclesiastical government, have survived the ordeal of time; but he knew how to present them in a style at once easy and authoritative.

Another Philadelphia layman who should be remembered among the essayists was Robert Walsh (1783-1859). A diplomat of experience and sometime editor of the *National Gazette,* Walsh published two volumes of essays under the somewhat forbidding title of *Didactics.* While rather formal in style, these papers are sufficiently varied to include discussions of "Happiness," "Wedded Love" and "Catherine of Russia!" Their appeal is not to popular taste, but to an educated, even an elegant clientele, both Catholic and non-Catholic.

While these men were still in the midst of their activities, there came to this country from Ireland a man of single purpose and of truly apostolic greatness, John England, first Bishop of Charleston, South Carolina, and founder of the first strictly American Catholic review, the *United States Catholic Miscellany.* That he should have fathered such an enterprise in addition to the enormous pioneer work of his diocese is merely one more proof of Bishop England's indefatigable zeal. Born in Cork in 1786, he had accomplished important work in social and educational reform, and in the growing agitation for Catholic Emancipation, before his consecration for the American See in 1820. His journalistic activity on this side of the Atlantic was, of course, devoted primarily to the explanation and defense of Catholic doctrine, and many of his articles (as for instance, the series in refutation of the now scarcely remembered Blanco White) were inspired by needs of the moment. Moreover, he was so unmercifully pushed for time that nearly all of his editorials in the *Miscellany* were actually composed on the press. It does not appear that Bishop England knew any real leisure from the moment of his arrival in this country until his far-beaming candle flickered out, forespent, in 1842. Yet he found time to be interested in everything of significance that crossed his horizon: he found opportunity to write pungent and practical things about "Catholic Voters," sympathetic and suggestive things about the "Religion of the American Indian," and scholarly things upon the "Descent of Aeneas to the Shades." And his ringing plea for fair play in the treatment of Catholic history is not yet superannuated, since the lesson of that essay has not yet been wholly learned either by historians, jounalists or novelists. For our future "apostolate of the press" it meant much in all ways that its first champion should have stamped upon it the seal of learning, broad-mindedness and good temper.

The Church in the United States was gradually passing through the years of her tolerated, and sometimes even persecuted, minority. Bishop England had spoken in season and out of season, before humble countrymen and before the Congress of the Nation, but he spoke as a defender of the Faith. Ably was his ministry of the written word carried on by Archbishop Martin John Spalding—chief shepherd, first of Louisville, Kentucky, later of Baltimore, Maryland. It was in 1853 that this distinguished theologian and executive published (or rather, re-published in book form) the essays and editorials of his volume, *Miscellanea.* It contained studies of medieval life and of various historical and social subjects, all treated in a pleasing and forceful style. But one feels that his greatest literary service was in revealing and reviling bigotry—in combating the Native-American or Know Nothing propaganda flourishing just then in evil luxuriance. A new era was about to dawn, and after Orestes A. Brownson, in the full maturity of his powers, had marched like an army with banners into the Catholic stronghold, he may be said to have put non-believers on the defensive forevermore. As one looks back nowadays to this towering philosophic figure, Orestes A. Brownson seems less an individual than an institution. He lived many lives and died many deaths in the progress of his thought. Brownson was a synthetic philosopher, a political economist, a literary critic and a religious apologist; and in all of these rôles he stalks through the bulk of his treatises and essays. His essay entitled "Protestantism Ends in Transcendentalism," is a magnificent chain of reasoning, and if dialectics could convert, his "Refutation of Atheism" would not leave an unbeliever in the whole world. He was also from first to last a stalwart enemy of sentimentality, and faced the perennial controversy concerning the mission of art in a paragraph of profound if uncompromising candor:

> Beauty appeals, as beauty, not to the intellect, not to the will, but solely to the sensibility. In relation to the intellect it is truth, to the will it is goodness. But art, as art, deals with beauty alone, and its aim is to affect the sensibility. It may affect it and turn it towards what is true and good, and then it aids intellectual and moral culture; or it may turn it in an opposite direction, and then it becomes the minister of vice and corruption * * * It is as much art in the one case as it is in the other * * * Art, in the hands of the saint, ministers to virtue; in the hands of the sinner, to vice. The soul must have been liberated, the will elevated, its affections purified by other than aesthetic influences, before aesthetic culture can aid moral progress.

None the less, this indefatigable author's theories of literature collapsed occasionally, because, curiously enough, he could not bring himself to believe in the dignity of authorship. Being honestly convinced that everything which "is profane, or not religious, is hurtful in a greater or less degree," he regarded "an author class * * * whose vocation is simply authorship, not only as not desirable but as a positive nuisance." Orestes Brownson was a Christian of powerful intellect, a master of dialectic and an apostle of self-sacrificing sincerity. That he was sometimes a man of limited sympathy and imagination may perhaps be charged to the weakness of the flesh.

The gentler side of an American Catholic movement found its perfect leader in the Reverend Isaac Thomas

Hecker, whose slogan was "not to conquer, but to win." While nearly all of Hecker's literary work was, naturally, consecrated to the missionary ideals of his life, it is impossible not to recognize that many chapters of so varied and human a document as his "Aspirations of Nature," for instance, could stand as separate essays. He was a man of great heart, great soul and inspired good sense, and his literary style achieves because of its impassioned sincerity. His article on "The Catholic Church in the United States" (originally contributed to the *Catholic World*) is an historical essay of real importance; it would be well if such passages as the following could pass into the common heritage of American Catholic memory and consciousness:

> It is too obvious to admit of denial that a people born and educated under the influence of popular institutions will tend to exalt reason, and emphasize the positive instincts of human nature, and be apt to look upon the intrinsic reason of things as the only criterion of truth. It is equally clear that the Catholic Church, if she is to keep within her fold those who have received her baptism, and to captivate an intelligent and energetic people like the Americans, will have to receive their challenge and be ready to answer satisfactorily the problems of reason; meet fully the demands of the needs of their spiritual nature; bless and sanctify the imagination and senses and all men's God-given instincts. And while answering the most energetic and sublime intelligence at the bar of reason, she will have to know how to retain her sweet and gentle hold on the tenderest affections of the child.

It is obviously impossible to mention all potential or actual essayists in the long list of American churchmen. The number would have to include not only the zealous line of priest-editors—among whom Father Charles Constantine Pise (1801-1866), Father Charles Ignatius White (1807-1878), and Monsignor James A. Corcoran (1820-1889), left brilliant examples to be followed up by a contemporary group of almost equal brilliance—but the even larger multitude of able clerics whose sermons or lectures have claimed the perpetuity of print. It is, perhaps, sufficient to single out three of the hierarchy, whose spoken and written words won during the last quarter of the nineteenth century universal attention and respect throughout the United States. Of these, the venerable Cardinal Gibbons (1834-1921) proved himself a voluminous author but a scant essayist. Archbishop John Ireland (1838-1918) was a pulpit orator of enormous gifts, some of whose verve and vigor passed into the printed page in "The Church and the Age," and various occasional lectures. But Archbishop John Lancaster Spalding (1840-1916) was almost as essentially a man of letters as he was an ardent churchman and publicist. His first literary work was the biography of his uncle, Archbishop Spalding of Baltimore, undertaken at Father Hecker's request. But his essays lingered upon and illuminated many varied fields of Christian culture. All are marked by wide learning, and by a grace of speech which did not exclude a sometimes pungent satire. His review, for instance, of the "Comparative Influence of Catholicism and Protestantism on National Prosperity" is so exhaustive that it is devastating: and he summed up the "Reformation" in one memorable and monumental sentence when he declared that "Protestants themselves furnish an irrefragable proof of the state of manifold neglect into which the people had fallen during the fifteenth century." But it was upon the "beauty of holiness" that he loved best to dwell: the beauty of the saints, whom we are too wise in our generation to worship save from afar, the beauty of art, "eternal allurement and eternal disenchantment of the noblest souls," the beauty of faith and of learning. To be sure, Orestes Brownson would not have acquitted the archbishop of an occasional charge of sentimentality in his artistic judgments; while contemporary critics will find fault with his dislike of "realism," and with the somewhat Victorian limitations of his idealism, particularly on the subject of woman. John Lancaster Spalding remains a name to conjure with, none the less. His exquisite use of prose is one of the best proofs that he was a poet; and if one were to remember a single aphorism from his storehouse, perhaps the most characteristic would be: "The universe is God's poem * * * The most poetic word in language is the brief, immense word, God."

In Charles Bullard Fairbanks (1827-1859) there shot across the American skies an essayist of meteoric brilliance and brevity. Under the pen-name of "Aguecheek" he wrote his whimsical and winning reflections upon travel, the theatre, London streets, boyhood and the "Philosophy of Suffering," upon his "Unknown Chum" and his "Memorials of the Blessed." He was one of our first Catholic writers to use the essay form for sheer love of it, and his work needed only a little more maturity to be entirely memorable.

John Boyle O'Reilly perpetuates the tradition of the editor-essayist and was a founder of the newer tradition of the Catholic poet-essayist. Born at Dowth Castle, Drogheda, Ireland (where his father was head master of a boys' school) June 24, 1844, O'Reilly early plunged into Fenian activities and was sentenced to penal servitude in Australia. He escaped from the convict camp in 1869 on an American whaler; and arriving in Boston, he began almost immediately that editorial work on the famous *Pilot* which continued until his death in 1890. O'Reilly was not long in proving himself both a poet of picturesque charm and an almost ideal editor. His love of freedom and fair play urged him to champion the cause of all oppressed peoples—the Negroes, the Indians, the Jews, as well as the Irish he had served so passionately. Of Faith, of freedom and of art John Boyle O'Reilly was ever the champion, writing in a style of fiery or sometimes dreamy eloquence and, like Joyce Kilmer, talking almost as well as he wrote. Here is a fragment of characteristic fancy and phrasing:

> To me, at times, the daily newspaper has an interest almost pathetic. Very often we read the biography of a

> man who was born, lived, worked and died, and we put the book on our shelves out of respect for his memory. But the newspaper is a biography of something greater than a man. It is the biography of a Day * * * And yet we take our year's newspapers, which contain more tales of sorrow and suffering, and joy and success, and ambition and defeat, and villainy and virtue, than the greatest book ever written, and we give them to the girl to light the fire . . .

Inestimable is the debt which American Catholic criticism owes to a brother of the Christian Schools, born near Tipperary, Ireland, June 29, 1847. Patrick Francis Mullany, or Brother Azarias, as he was known in religion and in literature, was a product of the special conditions which brought the American Christian Brothers into the work of classical education. His whole life was consecrated to the cause of Catholic scholarship. Always a moral critic and generally a popular one, Brother Azarias was also preëminently interested in books for their own sakes. His "Essay Contributing to a Philosophy of Literature," a small volume, is a work of amazing scope and thoroughness, which should be read by every Catholic student. It is at once a history and an exposition, taking up with candor the problems of each age and giving the Christian answer to them. To most general readers its interpretation of the Middle Ages must have come as a revelation; and its chapter on the "Philosophy of the Reformation" is almost above praise. Several of Brother Azarias' volumes, "Books and Reading," for example, are simpler in form, being printed versions of his lectures, but all contain highly suggestive passages. It was characteristic of him to analyze the "motive" of George Eliot's novels, while pointing out that the modern critic too seldom pierces below "the purely literary qualities of an author"; to face the problems of over-praise for Catholic books, and of types of literature which may be harmless for cultured readers yet injurious to the semi-educated who "have no intellectual perspective." In fine, Brother Azarias may be said to mark, and to share in, the transition between our religious or editorial and our strictly literary critics. Transitional also was the aggressive work of W. H. Thorne, (1839-1906) convert-editor of the *Globe;* an honest but uneven critic, who never quite outgrew the Protestant habit of mind.

A later apostle of broad Catholic culture, intent upon bringing the discoveries of the scholar to the man in the street, is the versatile Doctor James J. Walsh, who has written incredibly much upon multitudinous topics. His celebrated volume, "The Thirteenth, Greatest of Centuries," is a series of essays upon achievements in architecture, education, law, literature, *et cetera,* preceding the Renaissance. While essentially a popular educator, he is also a psychologist and critic of broad human interests, who has found the essay equally serviceable whether defending the "Popes and Science," explaining "Pastoral Medicine," dipping into psycho-therapy or chuckling over "New England's thoroughgoing admiration for herself."

In lauding contemporary litterateurs we must recognize the faithful pioneer work of Catholic women in using and developing the essay. By no means all of their work is available in book form: much of it, especially in the earlier days, was not only casual but occasional in intention. Yet it would be ungracious to forget the services of Madeline Vinton Dahlgren, Anne Chambers Ketchum, or of the poet Eleanor Donnelly. And it would be ungrateful to forget the devotional and historical essays, all privately but beautifully printed, of the first woman to receive the Laetare Medal, that apostolic convert, Eliza Allen Starr (1824-1901). Then there are the essays, chiefly educational in scope, of M. Catherine Chase, whose name in the religious life was veiled under the pseudonym of "F. M. Edselas." As general and as literary essayists, our Catholic women-editors have ranked high, all the way from Mary Blanche O'Sullivan and Margaret Buchanan Sullivan to Katherine E. Conway, so long connected with the Boston *Pilot,* and

Honor Walsh, still identified with the *Catholic Standard and Times.* A multitude of other interests, and perhaps over-great humility, have prevented these last two from perpetuating their interesting *varia,* although both have published fictional successes. Limits of space alone forbid more extensive mention of the versatile but too fugitive essays from other feminine hands—Mary Elizabeth Blake, Caroline D. Swan, Anna T. Sadlier, Virginia Crawford, Helena Goessman, Jeanie Drake, Miss Boyle O'Reilly, Doctor Blanche Mary Kelly and the gifted Elizabeth Jordan, to mention but a few.

Among the very first of our purely artistic essayists, writers of literature as well as about literature, was Charles Warren Stoddard. Born in Rochester, New York, in 1843, and dying in California in 1909, Stoddard touched at many ports, both geographical and intellectual, during his pilgrimage. He came into the Catholic Church as a convert (the story is told in his "Troubled Heart") and it was characteristic that much of his best work should have been travel sketches. In "South Sea Idyls," which William Dean Howells declared the "lightest, sweetest, freshest things that were ever written about the life of that summer ocean," Stoddard introduced the curious (but now somewhat hackneyed) island of Tahiti to his compatriots, in a series of exquisite prose poems and tales. In the "Lepers of Molokai" he touched more tragic and more holy ground. To "the spirit of adventure, that keeps life in us, yet comes near to worrying it out of us now and then," his genius was ever ready in response. And it was his distinction that whether he wrote of Father Damien or "The Island of Tranquil Delights," of the soul or the senses, he wrote always as an artist.

Curiously enough, Stoddard's successor in the chair of English literature at the Catholic University was also to prove a master of the essay form, Maurice Francis Egan. During a life divided between poetry, fiction, teaching and diplomacy, Doctor Egan has found time to treat many critical subjects with ripeness and urbanity. He writes as illuminatingly of Archbishop Spalding as of Calderon; he analyzes Patmore's odes almost as sympathetically and quite as technically as Chaucer's "Canterbury Tales." And in his work one finds not only staunch faith and broad culture (which one has a right to demand of the Catholic critic), but also the "uncovenanted mercies" of good sense, experience and delicate humor.

One of the most superb essayists of her time, and assuredly one of the most authentic literary artists yet fathered by our United States was Louise Imogen Guiney. While there was probably never a time when Louise Guiney was not essentially a poet, she was an essayist both first and last. When her *Little English Gallery* appeared in 1894, with its exquisite studies of Vaughan, Lady Danvers, Hazlitt and the beloved "Seventeenth centurions" with whom she rightly claimed affinity, Miss Guiney was revealed as a critic of authority and insight. But the rare rightness and depth of both vision and sympathy were not wholly evident until that priceless little volume called "Patrins" appeared. Never had the "Under Dog" (nor indeed, any sort of dog!) a braver champion than in this woman, who declared "In nine hundred and ninety-nine instances out of a thousand, it is folly to name any success or failure as such; for either is a mystery"—and who showed a patient predilection for "poets bred in melancholy places, under disabilities, with thwarted growth and thinned voices." Yet the same critic, in her passion for intellectual honesty, had no sympathy to waste either upon "Wilful Sadness in Literature" or upon "the morbid and exquisite thing we have learned to call modern culture." Louise Guiney's was at once a virile and a vestal genius. To the prose essay she brought the same unique vision, with its refreshingly unique vesture of phrase and thought —the same chivalrous love of old (but not always "unhappy") far-off-things, the same mountain-top spirituality, which distinguished her poetry. And for good measure she added a whimsical wit and a wealth of patient scholarship.

A second Catholic American woman, this time of French descent, who has brought an indubitable but highly differentiated glory to the essay is Agnes Repplier. A Philadelphian by birth and residence, Miss Repplier published her first critical volume, "Books and Men," in 1888. A long series of brilliant, erudite and delightfully allusional sketches, quite literally about men and books and occasionally women, followed. And in 1901 came the author's own favorite volume, "The Fireside Sphinx." It is an epic of the cat, written with all her accustomed incisiveness and with a somewhat unaccustomed tenderness; in fact, one feels that Miss Repplier's prose (as she herself remarked of Beaudelaire's verse) praises the furry feline hosts in cadences "as delicate as their gentle footfalls, as brilliant as their half-shut opal eyes, as mysterious as their ineffable and sphinx-like repose." Just when Agnes Repplier might reasonably be supposed to have scaled the hilltop of her literary achievement came the Great War, and she stood revealed as an oracle of new force and new fire. One thinks of her as an apostle of head rather than heart; but head and heart worked together through those difficult days when "Americans—and Others," too, were helped by her words into constructive channels of right thinking. And almost as serviceable has been the iconoclasm of her post-war work: her pricking of such popular bubbles as woman-worship, legal "prohibition," obligatory optimism and the banalities of spiritism. Miss Repplier's criticism of life, alike early and late, has been distinguished interiorly by sanity, sound sense and a quite unsentimental allegiance to the best traditions of the race—exteriorly by a scintillating sword-play of word and wit.

The heroic figure of Joyce Kilmer (1884-1918) will be treasured as poet and patriot; he also ought to be treasured as an essayist. "The Circus" is one of the best familiar essays ever written by an American, and his "Introduction" to Hilaire Belloc's poems, with its assertion that the Catholic Church is the "one genuine democratic institution" of the twentieth century, shows him in highly exhilarating action both as literary critic and Christian apologist. It is, in fact, impossible to separate Joyce Kilmer's robust faith from his mature poetry or his mature prose. It underlies and energizes his entire philosophy of art and of life, combining with the poetic instinct to push him on toward mysteriously supernatural interpretations of natural things, which he loved, and of those big and little paradoxes in which he took mischievous delight. All this he expresses with great simplicity, because he believed it simple, and with exceeding great charm. An uncompromising idealist, he had few prejudices save against unreality and dishonesty. The Kilmer essays, too few in number, are too easily accessible to need detailed comment. They are very human documents from a man of letters who happened also to be a man of God.

All across the acres of the essay, in England as well as in the United States, it would seem that Catholic writers are to-day sowing and reaping an almost disproportionately large harvest. The mantle of Brother Azarias falls upon the shoulders of Brother Leo; and while, with the phenomenal self-abnegation of the Christian Brother, he has published little in book form, he has brought to his critiques not only fluency but an altogether admirable balance of ethical and aesthetic claims. Another educator whose name long ago became synonymous with popular scholarship is the Canadian-American essayist, Thomas O'Hagan, Litt. D. Among our American Jesuits Father James J. Daly, S. J., has of late stood out as a critic of conspicuous charm and discernment, and of the younger literary critics, Henry A. Lappin, Litt. D., is perhaps the most obviously brilliant scholar, from whom things of permanent value are to be expected. And while the work of Professor George Shuster has probably not yet seen its full consummation, he has proved himself a serious and usually a sympathetic interpreter. It would be hard to overpraise the infrequent but always distinguished critiques of the Holy Child nun who writes over the pseudonym of "L. Wheaton." And as for our contemporary poets, nearly all of them are sooner or later found to be essayists, too; Thomas Walsh, Litt. D., John Bunker, Charles Phillips, Aline Kilmer, Eleanor Rogers Cox . . . The story of this contemporary company is a long one, stretching all the way from the romantic practicality of the prolific Michael Williams to the romantic impracticality of young Benjamin Musser, or the popular criticism of Father John Talbot Smith.

To all of these men and women we are too close to hazard the impertinence of any final judgment. But in their quantity and in their quality they insistently suggest the old query: Is it because Catholic writers are acquainted with discipline and trained to apply standards, to hold fast to ideals and not to forget tradition even when forging new trails, that they tend toward excellence in critical writing? In other words, and the essentials of equipment being equal, may Catholicity be conceivably a predisposition, almost a premium, where the essay is concerned?

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OUR CATHOLIC SHORT STORY WRITERS

Emma K. Temple, M. A.

IN its best estate the short story is not didactic. The finest stories are born of an ideal and in them is pictured life as their authors think it should be under certain circumstances. But though critics agree that the short story may be the rostrum, the theatre, the school-desk, or the pulpit, they insist that its work is done best when its purpose is unconfessed. The story which teaches its lesson by inference is invariably of a higher artistic type than the one which plainly seeks to teach.

In the last analysis the fiction writer's purpose is to entertain. Clayton Hamilton, in "The Materials and Methods of Fiction" effectively sums up the ultimate ideal of the fictionist: "To discover certain truths of human life that are eminently worth the telling, to embody them in imagined facts with a mastery both of structure and style, and behind and beyond the work itself, to be all the time a person worthy of being listened to."

Francis Marion Crawford, has likewise given clear expression to this view of the function of the story writer:

> It is good to make people laugh; it is sometimes salutary to make them shed tears; it is best of all to make our readers think not too serious thoughts, nor such as require an intimate knowledge of science and philosophy to be called thoughts at all, but to think, and thinking to see before them characters whom they might really like to resemble, acting in scenes in which they themselves would like to take part.

It is obvious then that such influence as Catholic short story writers have brought to bear must come from the spirit which informs their work, their pure idealism, rather than from any definite exposition of the doctrines and principles of our Faith. The range of the fiction writer is as broad as life itself, so that we shall find great diversity in the subject matter to be considered. Yet a truly remarkable unity of spirit binds our Catholic writers; the kindness and tenderness of heart, the desire to give to the world whatever of good he can, to use his influence for righteousness—these characteristics of the true Catholic are to be found in all. They have succeeded in all branches of story writing, from the lengthy and diffuse romance dear to the hearts of readers of an earlier day than our own to the essentially modern type in which in a few thousand words, some significant struggle is skilfully brought to conclusion; the local color genre, the dialect story, the character study, the sketch, the story of the supernatural, and the old, yet ever new, love story, the humorous, the tragic, each has its master among our Catholic writers.

Since the short story as a distinctive literary form did not come into its own until late in the nineteenth century we need not delay over those writers whose work appeared in periodicals prior to the eighties. The popularity of the form was considerably increased by the ever-growing number of annuals and literary pages in weekly newspapers, and by the widespread influence of the magazines. Judged by modern artistic standards even the best of this early work lacks color and genuine effectiveness; the short story of the annual was for the most part artificial, sentimental, and over-romantic. All of the defects of the form as well as its merits are exemplified in the work of the Catholic writers of the time. It must not be forgotten that the influence of the noble army of women who in response to the demand for secular literature wrote stories for Catholic publications was a tremendous social force, though the work itself was ephemeral.

Such a story as "The Lost Prima Donna" by Eleanor C. Donnelly (1838-1917) may be considered as an example of this early type, although it was published in 1897 in a

"Round Table of the Representative American Catholic Novelists." The tale is rigidly conventional, the characters, even the hero, Maurice Keating, mere puppets. The triteness of the plot, the unreality of the dramatis personae, and the obvious, didactic intent are redeemed only by the gentle author's appealing simplicity and earnestness and the high moral tone. Miss Donnelly's "Petronilla and other Tales" (1895) are likewise of the type distinguished more by the purity and nobility of the author's motives than by ingenuity of plot, skill in characterization, or artistic finish.

Mrs. Anna Hanson Dorsey (1815-1896), is represented in this "Round Table" by a story of singular charm: "The Mad Penitent of Todi," a tragic tale of the thirteenth century, in which figure the sad Alighieri with his hopeless love for the beautiful Julia Gondolfo, and Jacques dei Benedetti, known during his ten years penance as Jacopone. The story unfolds itself in the somewhat leisurely and meandering fashion of Irving or Hawthorne, but it leaves a distinct impression of medieval life. Mrs. Dorsey devoted her efforts to Catholic fiction for more than half a century, and her works have endeared her to thousands of young hearts.

Stories similar in general plan and tone are those of Mrs. Mary A. Sadlier (1820-1903), and Mary Agnes Tincker (1833-1907). "Stories of the Promises" (1895) by Mrs. Sadlier and her daughter, Anna T., are full of sound Catholic truth. Miss Sadlier's stories reveal an approach to the more modern short story in which characters cease to be types only and take on the living aspect of real men and women. The most appealing of the eight stories in Mary Agnes Tincker's "Autumn Leaves" (1898) is a "Gloria" with its pathetic little hero, the deaf and dumb Pio.

The early work of Frances C. Tiernan (1846-1920), whose novels written under the *nom de plume* of Christian Reid have been very popular, is illustrative of the over-romantic, artificial school. The four stories in the volume, entitled "Ebb-Tide" (1872) are long, divided into many chapters in some cases, the characters bear little resemblance to people in real life, and the plots recall to the reader certain Gothic romances in their insistence upon melodramatic horrors. The story called "A Doubt," for example, concerns itself with a beautiful prospective bride buried alive in all of her nuptial finery while in a cataleptic trance! Of much the same character are the seven stories in "Nina's Atonement" (1895).

A distinct advance in art is to be seen in the stories Mrs. Tiernan wrote about Mexican life after her marriage in 1887. Romantic still, her work took on more and more the semblance of reality. Her "In the Quebrada," while not unusual in plot, is dramatic and interesting, and engages the reader's interest and sympathy by means of the appealing personality of the heroine, Innocencia. This story is unconventional, for its time, in that the writer makes no concession to the popular demand for the happy ending. Mrs. Tiernan's forceful, yet always simple and clear style, lends an added charm to the narrative.

In the mid-eighties the perfecting of the form, the molding of the short story into a finished work of art was consummated. In the nineties the short story reached a high level, and to this decade belongs some of the strongest work in American literature. At this time realism ruled in the domain of fiction; in place of the unlocalized romantic tales of the past we now find a multitude of short stories from all sections of the country, the chief characteristic of which is fidelity to local conditions.

Richard Malcolm Johnston's "Dukesborough Tales" dealing with rural life in the Georgia he had known as a boy were first given to Northern readers in 1883. In these realistic studies he spoke with the sympathy and the knowledge of a native of the Georgia Hills, not as an outsider or a mere spectator. Literary historians class

Richard Malcolm Johnston (1822-1898) with Bret Harte as a pioneer in this new type of fiction, though his work had few readers and no influence until the studies, originally written for the *Southern Magazine*, were reissued by the Harpers in 1883. His tales of life among the "crackers" are characterized by a significant simplicity, a conciseness and directness suggestive of the French masters of the art. The best known of these stories are the "Goosepond School," with its reflection of the evil day when parents and teachers thought that the best means to develop the mind was to beat the body; "How Mr. Bill Williams Took the Responsibility," and "The Early Majority of Mr. Thomas Watts." In the last two the charm lies in the pervasive humor, the sympathetic portrayal of humble life and character. The picture of poor young Thomas striving to overcome the femininity of his appearance in his sister's dress by the masculinity of the "roach" of his hair brings smiles and tears at once to the reader. Walter G. Charlton pays tribute to the interpreter of Georgia rural life when he says that the best qualities of a wonderful people found expression in Johnston's own life. Although the stories give no reflection of Catholicism, the Catholic ideal may clearly be discerned in him of whom it was said "he never harbored a mean thought, nor tolerated a dishonorable action."

Joel Chandler Harris (1848-1908) famous for his negro dialect stories, is not generally known as a Catholic writer, because he was not received into the Church until the close of his life. That his was the Catholic temper of mind is, however, clearly indicated by the fact that for years he found great solace and joy in reading the works of Cardinal Newman, Faber, and Thomas A Kempis. The cheerful stories of Uncle Remus with their wholesome philosophy have brought relaxation and pleasure to countless readers not alone in our own country, but in other countries. It is said of Mr. Harris that he was a benefactor to humanity by virtue of the fact that to multitudes of children he has given in inimitable fashion, their introduction to Nature study. "He glorified the commonplace and made the ordinary resplendent." Although his work abounds in humor, Mr. Harris is not a humorist pure and simple; his stories contain frequent touches of pathos as tender as any in the language. Among the best known of his many stories are: "Nights with Uncle Remus" (1883), "Mingo and Other Sketches" (1884), "Free Joe," etc. (1887), "Daddy Jake, the Runaway" (1889).

Mrs. Kate (O'Flaherty) Chopin (1851-1904) has by her stories achieved for the Creole a permanent place in American literature. Her work is characterized by ease and naturalness, and the qualities of her style are essentially French. We see in her short stories the picturesqueness of Gautier, the economical selection of detail of Maupassant without his cold indifference, the brilliant analysis of Flaubert without his contemptuousness. Mrs. Chopin's discriminating sympathy, her intimate knowledge of the simple and emotional people of whom she writes, entitle her short stories to rank with the best of the local color school. The poignant narrative of "Désirée's Baby," and the piquantly humorous "Madame Célestin's Divorce" (with its clear reflection of Catholic principle), two of the collection called "Bayou Folk" (1895), are acknowledged among the few unquestioned masterpieces of American short story art. In "A Night in Arcadie" (1897) the stories are dramatic in construction and concern themselves with the elemental passions and foibles of the people Mrs. Chopin understood so well.

Another Southern woman who has gained distinction in the short story field is Julia Magruder (1854-1907). From early youth she wrote sketches and short stories for magazines and newspapers and was but seventeen when she won a first prize for the best serial story in a competition inaugurated by the Baltimore *Sun*. Miss Magruder's stories, collected under the title of "Miss Ayr of Virginia" in 1896, display unusual versatility and an exquisite artistic finish. As so many of our Catholic women have been, Julia Magruder was particularly successful as a writer of stories for children. Her instinctive sympathy with the child, her appreciation of a father's love are tenderly revealed in "His Heart's Desire" when the musician comforts his terrified little daughter with, "The dear God loves us both Rose—Jewel. He wants us to be happy and bright and not cry or get frightened. He sends us beautiful angels to take care of us."

Miss Magruder's novels "Across the Chasm," "At Anchor," "Honored in the Breach," "Struan," "Dead Selves" and others are characteristic works, but it is in her short stories that she is at her best. Her characters are finely conceived and are in all essentials true to life. Miss Magruder's insight into human nature enabled her to present with telling effect the various spiritual struggles which make her plots. The style of her work is individual, obviously taking color from an interesting personality.

Miss Magruder is one of the few Catholic writers who have received secular honors for literary achievement. About a year before her death in 1907 she was nominated to the French Academy for the Order of Palms, a decoration bestowed upon those distinguished in the literary world, one very rarely granted to an American writer. It cannot fail to be a source of gratification to all Catholics to know that this decoration reached Miss Magruder in the last week of her life.

Henry Harland (1861-1905), known today principally by his novels, was for many years a writer of short stories. These, light in tone but exquisite in workmanship, were first contributed to various reviews, but later were collected in "Mademoiselle Miss" (1893), "Grey Roses" (1895), "Comedies and Errors" (1898). Mr. Harland wrote always with a sparkle; he was apt at dialogue. The style of his work was clean, crisp, cultivated, with no unnecessary detail. A truly observant charity, a combination of wisdom and wit, humor and pathos, these are the essential qualities of his stories.

Francis Marion Crawford (1854-1909) is also primarily a novelist, but his volume of short stories "Wandering Ghosts" (1911) merits inclusion in this survey of the work of Catholic writers of brief fiction. The seven tales in the collection deal with the supernatural and are, almost without exception, tales of horror after the fashion of Poe. Confessedly a romanticist, Mr. Crawford nevertheless moves his readers profoundly by the realism, the naturalism, one might say, of these stories. "The Dead Smile" may be cited as an extreme example of appeal to the sense of fear. On the other hand, "The Doll's Ghost" charms by its delicate fantasy, and "By the Waters of Paradise" suggests in the tender handling of the love theme Mr. Crawford's power to appeal to the gentler emotions. "Whatever heaven may be" he says in this story, "there is no earthly paradise without woman, nor is there anywhere a place so desolate, so dreary, so unutterably miserable that a woman cannot make it seem heaven to the man she loves, and who loves her. * * * Love, and so live that you may be loved—the world will turn sweet for you and you shall rest like me by the Waters of Paradise."

While not technically short stories, such pieces as "The Cigarette Maker's Romance" and "Love in Idleness" obey the laws of the short story. The action of the former occurs within thirty-six hours, there are but two principal characters and the whole conveys a single strong impression. In the latter, a tale of Bar Harbor, the action occurs within a fortnight without change of scene, and the reader's interest centres in the two leading characters.

Frederick Tabor Cooper calls Francis Marion Crawford a prince of story tellers, and sums up the influence he exerted by saying that few writers of the day have had a more salutary effect in fostering a taste for what is clean and pure and high-minded in literature and in life. Is not this the ultimate aim of every Catholic writer?

Charles Warren Stoddard (1843-1909) achieved distinction in the field of brief fiction, although his literary reputation rests upon other work. William Dean Howells includes in his anthology of great modern American stories "A Prodigal in Tahiti," which he says has been a delight to him half his life. Mr. Howells admits that "A Prodigal" is in reality a sketch, a bit of autobiography and not a dramatic invention, but notwithstanding these facts, it leaves, as the best short stories do, an indelible impression on the mind of the reader. Mr. Stoddard painted word pictures of arresting power and vividness, pictures which appeal not to the eye alone but to the heart. All of his sketches prove that he possessed to an unusual degree the great gifts of pity and understanding. Who having read "Joe of Lahaina" can forget the image of the doomed youth in the leper colony at Molokai, his face terrible with a "desolate beauty," no longer a complete being, "sitting and singing in the mouth of his grave clothed all in death"?

The reader of the "South Sea Idylls" (1874) is left with the impression of a gallery of pictures instinct with life and color. Nothing can surpass the vividness of the scenes depicted in "A Canoe Cruise in the Coral Sea":

> The scene was constantly changing: now it seemed a disordered bed of roses—pink and white and orange; presently we were floating in the air looking down upon a thousand-domed mosque, pale in the glamour of the Oriental moon; and then a wilderness of bowers presented itself, bowers whose fixed leaves still seemed to quiver in the slight ripple of the sea,—blossoming for a moment in showers of buds purple, and green, and gold, but fading almost as soon as born. I could scarcely believe my eyes when these tiny though marvellously brilliant fish shot suddenly out from some lace-like structure each having the lurid and flame-like beauty of sulphurous fire, and all turning instantly in sudden consternation at finding us so near, and secreting themselves in the coral pavilion that amply sheltered them.

Readers of the *Catholic World* are doubtless familiar with stories from the pen of Louise Imogen Guiney (1861-1920). The fame of this unusually gifted writer rests upon her poems and brilliant essays, but her one little collection of short stories "Lovers' Saint Ruth's and Three Other Tales" (1896) has a pronounced individuality. The four stories deal with varied themes, but are one in their tragic intensity and in the beauty and perfection of Miss Guiney's prose. The author's range is evidenced by the fact that the title story has its locale in English country life, "Our Lady of the Union," so felicitously named, is concerned with a soldier's life in the Civil War, while "An Event on the River" has an Italian youth as its central figure, and the "Provider" is an Irish tale. The beauty of well-ordered words, so characteristic of Miss Guiney's essays, is equally characteristic of her poems and stories.

Stories of a different order are those of Molly Elliot Seawell (1860-1916) whose first important production was the naval story for boys, "Little Jarvis," which in 1890 won the *Youth's Companion's* prize of five hundred dollars. A voluminous writer, she has done nothing of more enduring literary merit than this simple tale of a boy's heroic death for duty's sake. "He was only a little midshipman, but he had done his duty so as to merit immortal fame." Gaillard Hunt ranks "Little Jarvis" with the classics of American literature and thinks that it alone should have served to make the author famous. In 1895 "The Sprightly Romance of Marsac" won the prize of three thousand dollars, offered for the best story, by the New York *Herald*.

"Maid Marian and Other Stories" (1891) may be taken as representative of Molly Elliot Seawell's mastery of the art of the short story. There are ten of them, some dealing with life in the South, the author's birthplace, one with a conspiracy in Russia, another with professional acrobats, another a naval story, is based upon an episode recounted in Thackeray's "Roundabout Papers," while the title story presents a visitant from the days of Queen Bess. The stories are told with a lightness of touch truly delightful: the sparkling nonsense, the satire of "Maid Marian," the poignancy of Aunt Keziah's recital of a dead and gone tragedy in "Little Missy," the humor and pathos of "The Sea Fortunes of Dicky Carew," the romance of "The Kourásoffs" all flow naturally from a facile pen.

Pearl Richards Craigie (1867-1906), "John Oliver Hobbes," whom William Dean Howells describes as "An American in the disguise of an English spectator of life as she was always a woman's soul in the disguise of a man's name," showed a pronounced story-telling and story-writing gift at a very early age. Before she was fifteen she had sent dozens of manuscripts to various publishers. Mrs. Craigie devoted her exceptional gifts to the novel and the drama rather than to the short story proper, though "A Bundle of Life," published with "A Study in Temptations" under the title of "Tales of John Oliver Hobbes" in 1894, may rightly be considered an expanded short story with a prologue and an epilogue. Mrs. Craigie's deft handling of situation, her keen satire, evidenced often in the very names of her characters, her knowledge of human nature and of life, give to these tales their distinctive quality.

No consideration of Catholic short story writers would be complete without mention of the host of men and women who have contributed, often anonymously, to such periodicals as the *Ave Maria, Benziger's,* the *Catholic World,* the *Magnificat, Extension, The Queen's Work, Donahoe's,* the *Messenger of the Sacred Heart* and others.

Among the clergy we note the names of the Reverend Hugh Francis Blunt, the Reverend John Edward Copus, S. J., the Reverend Richard A. Maher (under the name of Richard Aumerle), the Reverend Francis James Finn, S. J., the Reverend Neil Boyton, S. J., and the Reverend John Talbot Smith, with full realization that the list might be honorably extended. Secular writers must also be dealt with in the same unsatisfactory, cursory fashion, despite the fact that such names suggest themselves as Maurice Francis Egan, Elizabeth Jordan (honored by the Pope in 1903 for her services to literature), John J. á. Beckett, Paul O'Connor, Walter Lecky, Edith Brower, Dorothy Gresham, Mrs. Sallie Margaret O'Malley and Isabel Cecelia Williams. Again the list might be extended far beyond these details.

While we cannot go into a lengthy discussion of stories written for children, some acknowledgment must be made of the vital contribution of the authors who have devoted their talents to the production of wholesome literature for our Catholic youth. The name of Father Finn, whose stories are invariably stimuli to honor, courage, and manly Catholicism, stands out preëminent, among those who have sought to make good citizens of our boys, while those of Ella Loraine Dorsey, Marion J. Brunowe, Marion Ames Taggart, Mary Teresa Waggaman, Mary Synon, Grace Keon, Mary C. Crowley, and Mrs. Mary E. Mannix are identified with service to Catholic girlhood. The work done for children needs no advocate; its importance is as keenly realized as its influence is inestimable.

This brief survey of the achievements of Catholic short story writers must end without consideration of the many men and women writing in our own day. However much their predecessors have been able to accomplish under circumstances not always favorable, contemporary writers have far greater opportunities. The short story is more popular to-day than ever before, and it is a vital force; it reflects the many-colored, multiform life of America with its infinite possibilities for good. Catholic writers no longer are compelled to endure the cold neglect bitterly complained of in the not remote past; to-day their work stands securely upon its own merits in open competition with all others. To choose but one illustration of this fact

James Brendan Connolly is in 1923 unreservedly acclaimed as the greatest American writer of sea tales. And his success is founded not alone upon the powerfully realistic treatment of the seafarer's life which he has given in his many short stories, but on their clean wholesomeness, their strong appeal to the best that is in his readers.

Since the short story is a recognized factor in American literature, a social force, and admittedly a source of inspiration as well as of mere entertainment in its reflection and interpretation of life, may we not look forward with confidence to an ever-widening sphere of influence for the Catholic writer?

OUR CATHOLIC POETRY

THOMAS WALSH, PH. D., LITT. D.

FROM the earliest days of exploration and missionary voyage the passing of the Cross was to the accompaniment of echoes of the Psalmist's Lyre. In the small kit of the pioneer priest went the sacred hymns in Latin, French and Spanish; in the pack of the soldier and *voyageur* were to be found, occasionally, the cavalier songs of love and war, the romantic masterpieces of French and English prose. Within the present boundaries of the United States this literary flotsam and jetsam was principally in English; for the most part it came to be Protestant, except as the constant use of the translated works of the French or Spanish authors of books of exploration and adventure bore evidence to the existence of the greater civilized worlds beyond. It was a thin scattering of sacred liturgical song, of Protestant hymnals and poemical writings so characteristic of the sixteenth, seventeenth and eighteenth centuries.

Catholic poetry, except in this liturgical and continental form, gives no definite sign of awakening in the United States prior to our Revolutionary days; indeed, we may gather the scarcity of Catholic books in the story of Father Frambach, S. J. at Georgetown, who was obliged to make a copy of the entire Missal by hand. A study of the surviving lists of publications by the Dornins and Careys reveals little that may be considered strictly poetical, although we may note "The Columbian Muse, A Selection of American Poetry from Various Authors of Established Reputation" (Mathew Carey, Philadelphia, 1794) and "Porcupiniad, A Hudibrastic Poem" in three cantos, addressed to William Cobbett by Mathew Carey

(Philadelphia, 1799). At the edge of the forests, amid the primitive rigors of savage and bigot, the culture of the foreign seminaries was not altogether annulled; we can find in Archbishop Spalding's "Sketches of Kentucky" the *"Carmen Sacrum"* of Father Stephen Theodore Badin, commemorating the arrival of Bishop Flaget in Kentucky in June, 1811 (translated by Kean O'Hara of Frankfort). Another poem by Father Badin, published in the Sketches of Kentucky" is the *"Epidecium,* On the Death of Colonel Joe Daviess at the Battle of Tippecanoe," November 7, 1811 (translated by Doctor Mitchell of New York). Other Catholic items are "Charlemagne; or, The Church Delivered," Epic Poem in Twenty-four Books, from the French of Lucien Bonaparte, translated by the Reverend S. Butler, D. D., and the Reverend Francis Hodgson (Philadelphia, 1815); "Poems from the French of Madam de la Mothe Guion" by William Cowper (Philadelphia, before 1804); Moore's "Odes of Anacreon" (Philadelphia, 1804); "Jerusalem Delivered" from Torquato Tasso, translated by John Hoole (Newburyport, 1810); the last twenty-eight volumes of "English Poets" with biographies, were edited and published in Philadelphia by Robert Walsh, the first student of Georgetown College, Washington.

The echoes of the Oxford Movement and the revival of Catholicism in England were not long in making an impression upon the religious-minded scholars of the United States, and at this important moment we find a doughty champion of the Church in Charles Constantine Pise, an editor, polemist and poet in the full sense of the words. He was born at Annapolis, Maryland, in 1802 and educated at Georgetown College and the College of the Propaganda in Rome. He was ordained in 1825 and received the Roman doctorate of divinity. He spent some years in missionary labors throughout Maryland, and on the motion of Senator Henry Clay was made Chaplain of the Senate in the Congress of 1832-1833, the only Catholic who has ever been honored with that appointment. After ministering in New York he was sent to Brooklyn where in 1849 he founded the parish of St. Charles Borromeo. He followed literary pursuits throughout his life and for two years (1842-1844) with the Reverend Joseph Schneller he produced a creditable periodical, the *Catholic Expositor,* which published some of the first strictly Catholic poetry produced in English in our country. Dr. Pise is a very distinguished figure in our early history. The titles of some of his works are: "Father Rowland," a novel (Baltimore, 1829) in answer to a story called "Father Clement"; "The Indian Cottage" (1829); a "History of the Church From Its Establishment to the Reformation" (5 vols., 1830); "The Pleasures of Religion and Other Poems" (Philadelphia, 1833); "Zenobia, or The Pilgrim Convert" (1845); and other works, including a blank-verse version of "The Acts of The Apostles," included with the Reverend Henry Rutter's "Life of Jesus Christ" (New York, 1845). Dr. Pise passed to his reward in Brooklyn, 1866. He is our first Catholic poet in the chronological order. His most famous poem, an apostrophe to the Stars and Stripes, begins with the lines:

"They say we do not love thee,
Flag of my native land,"

and was written as a protest during the excitement of the Knownothing era.

Next in the order of time is Jedediah Vincent Huntington, the grandson of Judge Benjamin Huntington, member of the Continental Congress, born in New York City, January 20, 1815, and graduated at Yale College in 1835. He was graduated in medicine as doctor in 1838, but never practised. His conversion made a sensation in 1849. He early began to contribute to the magazines and reviews, and in *Blackwood's Magazine* in 1837 he published a sonnet-sequence on the "Coronation of Queen

Victoria" which immediately gave him a high place as a poet. In 1843 he published his "Poems and Translations from the Greek"; then "Alban, The History of a Young Puritan" (1853); "The Forest, a Sequel"; "The Pretty Plate, by John Vincent" (1852); "America Discovered: A Poem" (1852); "Blonde and Brunette" (1859); "Rosemary" (1860). His death occurred at Pau, France, March 10, 1862. He was a poet of considerable force and cultivation, and his writings, while they may be considered the aesthetic outpourings of a rather idyllic period, nevertheless after his conversion take on a Catholic overtone, the result of his change of soul and long residence in Catholic countries. Jedediah Huntington is our first poet in the aesthetic sense of the word.

Without more than a reference to William Gaston (1778-1844) and his poem, "The Old North State," in honor of his native North Carolina, and to Peter C. Howle, like Gaston, a graduate of Georgetown, and author of a once famous "Monologue of the Potomac," we come to consider one of the really great figures of our Catholic Parnassus in America, George Henry Miles (1824-1872). Born in Baltimore and a graduate of the College of Mount Saint Mary's, Emmitsburg, in 1842, he was won away from the practice of law through winning the thousand dollar prize offered by Edwin Forrest for the best tragedy, "Mohammed" (Boston, 1850). It was followed by his "De Soto," successfully produced by J. E. Murdock. Other dramas were "Mary's Birthday," "The Seven Sisters," "Senor Valiente" (1859), and a dramatization of Holmes's "Elsie Venner." There were also some novels and discourses, notable among them being a study of Hamlet (1870). His poems are to be found under the titles of "Christine, A Troubadour's Song" (1866), "Christmas Poems" (1866), which show him as a poet of creditable powers, unusual cultivation and elegance of art. Miles lived in the idyllic age of American poetry and stood in the first rank of the singers of his time. He is buried at Emmitsburg, where he died.

Thomas D'Arcy McGee (1825-1868) reveals to us that a poet may be many things besides. Born in Ireland, McGee came to America in 1842. As editor of the Boston *Pilot* he wrote considerable verse under various signatures. He returned to Ireland in 1847 and took an active part in political journalism there. He came back to New York in 1849, and in 1857 went to live in Montreal, where he took a prominent part in Canadian politics. As a result he became the centre of embittered factional strife and was assassinated by a fanatic April 7, 1868. He was an eloquent orator, a tireless revolutionist with the background of a conservative thinker. His poems were written to serve the cause he had at heart with comparatively little regard for aesthetic considerations. They were published under the titles, "Canadian Ballads" (Montreal, 1858) and "Poems" (New York, 1869).

Father Abram J. Ryan, born in Norfolk in 1839, was a truly American poet in every sense of the word, even if his devotion to the cause of the Confederacy has given him a sectional reputation. He was a great, loving, beloved figure in Confederate ranks, where he served as chaplain, and when at the moment of defeat he published his poem, "The Conquered Banner," he was hailed as "The Poet of the South." He was a fascinating personality, subtle in wit and brilliant in speech, and his devotion to the Southern cause was as much from the heart as from inner conviction of mind; he was a poet in revolt, not like D'Arcy McGee, a revolutionary poet. He died at Louisville in 1886, leaving only one volume of verse, "Poems Patriotic, Religious and Miscellaneous."

Another Southerner achieving triumphant laurels with a poem equal, if not superior, to "The Conquered Banner" was James Ryder Randall (1839-1908) born in Baltimore, which, as Oliver Wendell Holmes wrote, "produced the three best things of their kind: 'The Raven,' 'The Star-Spangled Banner' and 'Maryland, My Maryland.'" Randall was educated at Georgetown College, and while professor at Poydras College in Louisiana, heard of the outbreak of hostilities in Baltimore and wrote his masterpiece, one of the great poems of the world. He was, as became his race, which was a mixture of French and English and Irish, a truly sentimental poet, careless of his own interests, but faithful as steel to his religion and his native South. His merits as a poet are all summed up in the one song by which he will live forever; the rest of his poetry is rather negligible. "Maryland, My Maryland" is a song more than sectional. With some few omissions it makes a valuable addition to our rather limited American hymnology. Theodore O'Hara (1822-1867) also a son of the South had a varied career, during which he wrote little of special merit apart from the immortal "Bivouac of the Dead."

The Bishop of Peoria, John Lancaster Spalding, nephew of the great Archbishop of Baltimore, whose "Life" he wrote, is another of the formative influences of our American Catholic poetry. He was born at Lebanon, Kentucky, in 1840, and in 1877 was consecrated to the See of Peoria, where for many years he conducted an ardent campaign for the truths of religion and art, publishing his poems under the titles, "America and Other Poems," "The Poet's Praise," "Songs," "Songs Chiefly from the German" (Chicago, 1895).

In Charles Warren Stoddard, "The Poet of the South Seas" (1843-1909) we possess one of the potent literary influences of our nation. Stoddard was born at Rochester, New York, but in childhood was taken to San Francisco, where his poetical gifts showed an early flowering. In 1864 he paid his first visit to the Hawaiian Islands, which were to be the scene of his masterpieces, and on his return to America became a Catholic in 1867. In 1873 he started on a five years' journey as correspondent for the San Francisco *Chronicle*. During 1885-1886 he was professor of English at Notre Dame University, and then became lecturer in literature at the Catholic University, where he remained until 1907. His first volume was a collection of "Poems" (1867), but he soon found that the restrictions of verse were unsuited to the character of work he desired to produce, in spite of remarkable metrical facility. It is a mistake to interpret his prose otherwise than as poetry; there has not been in our American literature a more inspired writer, a stylist with a finer sense of rhythm, a more delicate and, at the same time, more graphic artist. Stoddard was a Bohemian aristocrat, a medievalist of the South Seas, a man with primitive instincts, unrestrained fervors for life and eternity.

His works include: "South Sea Idyls" (1873), "Summer Cruising in Southern Seas" (1874), "Mashallah, A Flight Into Egypt" (1880), "Lepers of Molokai" (1885), "A Troubled Heart" (1885), "Hawaiian Life; or Letters from Low Latitudes" (1894), "Cruises Under the Crescent" (1898), "Over the Rocky Mountains to Alaska," (1899), "In the Footprints of the Padres" (1902), "Exits and Entrances" (1903), "The Island of Tranquil Delights" (1904) and an autobiographical novel "For the Pleasure of His Company" (1903).

In intellectual Boston John Boyle O'Reilly (1844-1890) another Catholic poet, enjoyed considerable favor due as well to his personal charm as to the merit of his writings. He was a native of Drogheda, Ireland, and becoming involved in the Fenian rebellion, was transported to Australia, whence in 1869 he made his escape and reached Massachusetts. In 1870 he became editor of the Boston *Pilot* and later was identified with all the literary happenings of his time, enjoying the honor of reading the ode at the dedication of the monument to the Pilgrim Fathers. His death occurred at Hull, Massachusetts. His poetry, produced for the most part under the stress of a very active life, shows a real inspiration of lyrical beauty. He was a born poet, who in spontaneous singing sometimes neglected the *"labor limae,"* leaving his best thing not infrequently in an imperfect state. For all that he is one of the leading figures in our North American letters. His volumes of verse were "Songs of the Southern Seas," "Songs, Legends and Ballads," "The Statues in the Block," and "In Bohemia."

A son of old Virginia, a Confederate blockade-runner, a musician and confidant of Sydney Lanier, a Catholic from 1872, and ordained priest in 1884, John Bannister Tabb (1845-1909) may rightfully be considered one of the greater glories of our Catholic Parnassus. His poetry appeared in two small volumes, entitled "Poems" and "Lyrics." He was a strict observer of Edgar Allan Poe's dictum regarding the brevity of a true poem, but it would be a hazardous critic who would even whisper of the carving of cherry-stones in a consideration of poetry so short, indeed, but of a depth and girth verging on the infinite. The perfect pebble of the eternal seas, the purely modest, impersonal beauty, the unaffected Parnassianism of Father Tabb's best poems make them an accomplished "joy forever." In our Hall of Fame we demand a prominent niche for this poet, who has received the ultimate honors of the English-speaking world.

James Jeffrey Roche (1847-1908), born in Queen's County, Ireland, emigrated to Prince Edward Island, and thence in 1866, to Boston, where he succeeded Boyle O'Reilly in the editorship of the *Pilot.* His poetry appeared in the volumes: "Songs and Satires" (1887), "Ballads of Blue Water" (1895), "The Vase and Other Bric-a-Brac" (1900). Roche was a charming balladist and delicate poet. In the last years of his life he was United States Consul at Genoa and at Berne, where his death occurred.

Our American production of Catholic poetry dating generally from 1820 to 1920, may be regarded as a century of achievement in which the poets whom we have discussed briefly may be considered and named as The Founders. All of them have passed away, so we are left in an advantageous position for assigning them to the niches they have merited. An opinion on poetry, as any opinion on an art, must rest for its authority upon the credit of the critic; therefore, we assert, what after all is personal judgment, that among these Founders the poets truly great were George Henry Miles, Charles Warren Stoddard and John Bannister Tabb. Fortunately we find our opinion in complete accord with the judgment registered outside in the secular critical world. In Miles we have a poet whom we may align with Lowell, Aldrich or any of the fine poets, as distinguished from the great poets of America. In Stoddard there is a standard of performance that lifts him practically above any of his contemporaries, making a comparison possible only with such masters as Whitman and Loti of France. In Father Tabb there is the art of the English Restoration Period, the loveliness of fourteenth century France, the spirituality of the early Franciscans, and modernism so advanced that it seems only the evocation of some forgotten primitive epoch.

Beginning our second period we find the name of George Parsons Lathrop (1851-1898) a lyrical poet born at Oahu, Hawaiian Islands, and educated as a painter in Dresden and New York. He was the author of "Rose and Roof-Tree" (1875), "Dreams and Days" (1892), and produced many novels and editorial essays. His wife, who was Rose, the daughter of Nathaniel Hawthorne, and born at Lenox in 1851, was the author of a volume of poems entitled "Along the Shore" (1888). Mr. and Mrs. Lathrop were both converts. At the death of the former, Mrs. Lathrop became a Dominican Sister, and as Mother Alphonsa founded Saint Rose's Free Home of the Servants of Relief for Incurable Cancer, in 1896.

Maurice Francis Egan, who has long been a potent influence in American Catholic letters, was born in Philadelphia in 1852, and received his education at St. Philip's School and at Georgetown University. From 1881 to 1887 he was associate and editor of the New York *Freeman's Journal* and then Professor of English at Notre Dame University. From 1896 to 1907 he taught at the Catholic University, Washington; and from 1907 to 1917 he served as United States Minister to Denmark. He has written many novels and literary studies; his books of verse are: "Preludes" (1879), "Garden of Roses" (1885), "Songs and Sonnets" (1885), "Songs and Sonnets and Other Poems" (1892). Dr. Egan's poetry reveals a personality refined and highly cultivated; his sonnets have been greatly admired and his literary influence both direct and indirect has been far-reaching.

Another Georgetown poet of the highest Catholic and philosophic qualities is Condé Benoist Pallen, born in St. Louis (1858) of old pioneer French stock. As a lecturer and critic of poetry he has gained a broad reputation, and as an editor and publicist his services to the Church have been valuable. During its compilation he was managing editor of "The Catholic Encyclopedia." In 1889 he composed the "Centennial Ode" for Georgetown University; published "The New Rubaiyat" (St. Louis, 1899), "The Feast of Thalarchus" (Boston, 1901), "The Death of Sir Launcelot" (Boston, 1902), and the "Ode on the Declaration of the Dogma of the Immaculate Conception" (Georgetown, 1908). Dr. Pallen is, largely speaking, a poet's poet. His "Collected Poems" appeared in New York (1915).

Agnes Repplier, born in Philadelphia, in 1859, is the author of many exquisite and brilliant essays on art and life, but we must not forget that she formed her charming style in writing some lovely verses with which she made her first appearances in the magazines.

Louise Imogen Guiney (1861-1921) is in our opinion the greatest glory that has yet descended on our Catholic poetry. It has been our distinction in English letters to produce the greatest poet of our time in Francis Thompson and side by side with him we wish to place the greatest woman poet of our age, Louise Imogen Guiney. Aside from the limitation of sex and the classifications of Catholic, we are at one with many conservative critics who hold that Miss Guiney is the greatest poet, man or woman, produced in the United States. (See "Catholic Women Writers").

Reaching a more modern period where the questions of dates, biographical notes and particulars of publication are still undeclared or confused; where the poets are hardly passed their prentice stage and personal rivalries are scarcely at an end, we find the names and works of poets like John Jerome Rooney (1866) a native of Binghamton, New York, and graduate of Mount Saint Mary's, Emmitsburg, a lawyer and poet well known in the magazines; Joseph I. C. Clarke, long associated with New York newspapers, a compeer with Boyle O'Reilly and Jeffrey Roche in Irish revolutionary activities and author of well-known poems published under the titles of "Malmorda" (New York, 1893) and "The Fighting Race" (New York, 1911); the Right Reverend Monsignor William H. Livingston, a poet of real charm and inspiration; Eleanor C. Donnelly, sister of the Cryptic Ignatius Donnelly, who left several collections of gentle devotional poetry which has had many admirers; Katharine Eleanor Conway, a poet of Boston, who won high position through fine editorial work and very noble poetry; Father Edmund, C. P., a poet of distinguished mystical qualities, and D. J. Donahue, who has gathered many laurels through his masterly versions of the Latin hymnology and his personal singing.

This brings us to the end of the second period in our poetry, which we shall name The Interval; its poets, as will be evident to the student, are not generally the equals of the period of The Founders. Yet in this period we classify the finest and noblest poet that the Catholic school has produced in America, Louise Imogen Guiney; her transcendent glory spreads over all her time, and later days can hardly disturb this critical estimate of her position.

In Teresa Brayton we have an Irish poet entirely naturalized. She has done excellent service in prose as well as with her ringing verse; Seumas MacManus is among us long enough to be considered an American; we owe him great credit for some exquisite "Ballads of a Country Boy" (Dublin, 1905); Denis A. McCarthy is a prominent figure in Boston of to-day; an Irishman long-settled among us, he has given himself to editing and lecturing, finding time to produce poetry and balladry of a high order, as becomes the natural successor of Boyle O'Reilly and Jeffrey Roche. McCarthy's volumes are entitled "Voices From Erin" (Boston, 1906, 1910), "A Round of Rimes" (Boston, 1907, 1909), and "Heart Songs" (Boston, 1916); the Reverend Francis A. Gaffney, O. P., has also contributed a fine volume of "Sonnets and Other Verses" (New York, 1916) to the Catholic poetry-shelf; Eleanor Rogers Cox, an Irish woman long resident in New York in her "Singing Fires of Erin" (New York, 1916) shows the magicry of Fiona McLeod and W. B. Yeats as well as the energy and spirituality that are Irish-American alone; Charles Phillips, a young New Englander who has spent several years in California, has published some fine poetry, notably a home-spun narrative entitled "Back Home" (San Francisco, 1911), which has won him many plaudits; Thomas Walsh is a resident of Brooklyn and a graduate of Georgetown College. His works are published under the titles "Prison-Ships" (Boston, 1909), "The Pilgrim Kings" (New York, 1915), "Gardens Overseas" New York, 1918), "Don Folquet" (New York, 1921); William Fischer, a physician recently deceased at Waterloo, Ontario, was author of some noble "Songs by the Wayside" (Boston,

1903) and "The Toiler" (Toronto, 1907); Thomas A. Daly of Philadelphia, a graduate of Fordham University, long connected with the *Catholic Standard and Times*, is the author of many delightful pieces in Italian-American dialect in volumes entitled "Canzoni" and "Carmina." His "Songs of Wedlock" appeared in Philadelphia, 1916; Charles L. O'Donnell, of the Congregation of the Holy Cross, is a poet of high gifts and fine achievement. His volume "The Dead Musician" (New York, 1916) has received enviable appreciation. P. J. Coleman, winner of the prize-poem, on "The Battle of Brooklyn"; Francis Carlin, author of excellent poetry, in "My Ireland" and "A Cairn of Stars"; Mary E. Mannix of California; Charles J. O'Malley of Louisville, Kentucky, and the Reverend Hugh Blunt, author of "Songs for Sinners," show inspired qualities that distinguish them amid this galaxy.

This third group of our Catholic poets I would call the Moderns, to institute a sort of comparison with the so-called modernist developments in general literature. As will be seen, our Catholic poets tend to keep hold of the rules and, as religionists, to observe the traditions in a way hardly possible for writers who have never possessed such a thing as a clear poetical ancestry. We shall see on closer examination that the technical standard of our Moderns is consistently higher than in the poets of the earlier groups. I do not believe that their achievement can be compared in merit generally with either, although the average standard has grown higher and higher. Perhaps these Modernists are too recent for us to institute valuable comparisons; their personalities interfere too much with an olympian estimate of their respective merits; besides, some remnant of discretion impresses on us the odiousness of now declaring preferences among so many friends. We may note here the bolder Catholic note in our singers; much of the poetry in this latest group is Catholic poetry by Catholic poets; it is a proclamation of faith and confessed Catholic culture, in origin medieval or renaissance, Pre-Raphaelite or mystical, recalling the days before the Reformation and the greater voices of our Church in all the lands.

For the last of our groups, which, in memory of our derivation of these classifications, I shall call *Les Jeunes,* I have reserved some interesting names which in point of age and achievement might very well have been included under the classification of Modernists, but possess certain qualities of youthfulness or recently acquired interest to permit to membership in the younger choir. Scharmel Iris (1889) is a native of Florence, Italy, but long resident in the United States, so that he uses our poetic medium in a faultless manner. He has published some exceptional poetry under the title of "Lyrics of a Lad" (Chicago, 1914); Blanche Mary Kelly of New York has published some of the most distinguished Catholic poetry of recent years "The Valley of the Vision" (New York, 1917); Speer Strahan, C. S. C., a graduate of Notre Dame University, has also revealed some very unusual talents for devotional song; Michael Earls, S. J., Father James J. Daly, S. J., the leading American critic of poetry, and Father Edward F. Garesché, S. J., have all run their artful fingers on the golden lyre; Caroline Giltinan is a well-known lyrist of New England, as is also Edward J. O'Brien, author of "White Fountains" (1917); Theodore Maynard, although but recently imported among us from England, may now be considered a Catholic American poet with two volumes to his great credit, "A Tankard of Ale, An Anthology" (New York, 1920) and "The Last Knight" (New York, 1920); John Bunker of Cincinnati, Ohio, a graduate of Saint Xavier's College, and an able critic, has published very fine poetry in his "Shining Fields and Dark Towers" (New York, 1920). In Joyce and Aline Kilmer we have wedded poets of a high order. Joyce Kilmer, born at New Brunswick and graduate of Rutgers and Columbia College, entered the Church at the same time as his wife, who was Aline Murray. Both pursued a literary career from the beginning. At the outbreak of the World War, Kilmer, after publishing a stirring poem on the tragedy of the Lusitania, enlisted in the Seventh Regiment and was transferred at his own request to the "Fighting Sixty-Ninth," then under orders to sail. He was shot down while reconnoitering near the River Ourcq, July 30, 1918. His first collection of poems had appeared in 1911, entitled "The Summer of Love;" then, "Trees and Other Poems" (New York, 1914) and "Main Street and Other Poems" (New York, 1917), "Dreams and Images, An Anthology of Catholic Poets" (1917). The event of his death gave him a place beside Rupert Brooke and Allan Seegar as a poet-hero of the War, and his own character, noble and idealistic, gave courage and inspiration to many fainting under the burdens of the great struggle. His poems are of the highest order. He was accustomed, when considering his wife's writings, to say that he was sure that "there was at least one poet in his family"; "Candles That Burn" (New York, 1919) and "Vigils" (New York, 1921) prove Aline Kilmer to be a poet in her own right. There is an extraordinary delicacy, a gossamer quality in her verses, that will escape the inattentive mind; her gifts unquestionably seat her in the first rank of poets, Catholic or non-Catholic, in the English language.

Here we close a résumé of the names and volumes that represent our Catholic achievement in poetry for one hundred years. *Les Jeunes* are carrying on their shoulders a golden ark of ancient Christian beauty, and they seem to be quite conscious of their responsibility. There is more reserve in their declarations, more knowledge of the performances of their antecedents, more deliberate art and workmanship in their poems than ever before. The multiple voices clamoring around them, the modern doubts and dubious invitations of the "isms," seem to have made them slightly cautious in tone; it is evident the ages of Faith are no more and the building of the City of God must have strengthened foundations and modern embellishments, more than mere retouching of old ornament, to fit them for the mighty futures that are preparing. We await a new Dante, a new Michael-Angelo, to enshrine the spirit of the coming centuries. This universal note seems sadly lacking in our younger poets; the dreams of a vast mind like that of Charles Constantine Pise at the head of our American Catholic poetry; of a philosopher like Brownson, can hardly be said to have been fulfilled. Where is our American Crashaw, our Chateaubriand, our Dryden, or, I might say, our Francis Thompson? Among the pioneers at the edge of the primeval forests we seemed to see foreshadowed a race of Titans, who have really failed to make their appearance. Thus we may only speak of our great men of old and our fine artists of to-day.

CATHOLIC WOMEN WRITERS

AGNES BRADY MCGUIRE

WHENEVER the pen has been taken in a woman's hand, whether the hand were Saint Teresa's, Saint Catherine's, Vittoria Colonna's, or a today's journalist's, the Church has smiled, and blessed the writing that might praise God, serve His Church, benefit His human creatures, or earn a living for the writer.

As the America of a century ago had brought over the social and literary ideals of Protestant England, it is not surprising that here, too, the "female writer" was greeted either with the applause bestowed upon precocious children and performing bears, or else with censorious aphorisms about the domestic duties she must be neglecting.

In the America of 1922, when sex is neither an advantage nor a disadvantage in writing, professionals of both sexes buy their pens at the same place, and at the same price, and mix their ink with the same brains. At least, the brains are of the same color; there may be a difference in consistency. It is enough to say that women get neither favor nor handicap from their sex, but, to twist a line by a modern poet, they "stand in the hard Sophoclean light, and take their wounds from it gladly." These conditions have existed for so long that it is difficult to remember that they did not always prevail. They were inaugurated, it is pleasant to recall, under the auspices of the Catholic Church of America. Toward the middle of the nineteenth century, after three or four Catholic magazines had been fairly launched, and Catholic journalism had made a propitious beginning, it came to be generally acknowledged that one of the imperative needs of the Church in this country was a good popular literature. The clerical libraries were well stocked with the wisdom of the ages, with philosophical and theological classics, but there was almost no secular literature. Orestes A. Brownson, perhaps the most influential Catholic editor of the day, declared in his *Quarterly*, in July, 1849, that

> We have very little literature adapted to seculars, to the great body of the laity living in the world and taking part in its affairs. The Religious are amply provided for. Our ascetic literature is rich, varied and extensive. We have admirable manuals of devotion for all ages and classes, and suitable to all stages and modes of the spiritual life; we have, too, an abundance of theological works, speculative and practical, dogmatical and polemical; but we have no secular literature in English. The monastery is richly endowed; our secular life has nothing but the crumbs that fall from its table, or the soup dealt out at its gate.

In this same article Brownson proceeded to make a powerful plea for a Catholic literature that might assist in the task of bridging over "the schism between the spiritual order and the secular, which is the great evil of all modern society."

> What we want, he insisted, is a literature which is the exponent of the harmony in the mind and heart of the two orders, which is adapted to the secular in its subordinate and subservient sphere, and which, without any formal dogmatizing or express ascetic dissertations, exhortations, or admonitions, shall excite the secular only under the authority of religion, and move it only in directions that religion approves, or at least does not disapprove. Such works are much needed and would be of very high utility. They would amuse, interest, instruct, cultivate in accordance with truth the mind and the affections, elevate the tone of the community, and, when they did not directly promote virtue, they would still be powerful to preserve and defend innocence, often a primary duty. They would contribute to what we need, a Christian secular culture, perhaps the greatest want of our times. Purely spiritual culture is amply provided for; but owing to the barbarism of past ages, and the incredulity and license of the last century and the present, secular culture in union with the Christian spirit is, and ever has been, only partially provided for, and but imperfectly attained. It seems to us that the best way for our Catholic writers to serve the cause of truth and virtue is to devote themselves, not to controversial or ascetic works, of which we have enough, but to the Christian secular culture of the

> age, or, in a word, to the advancement of Christian civilization. They need not aspire to teach Catholic theology; let it satisfy them to breathe into literature the true Catholic spirit, and, as far as possible, inform the secular world itself with the genuine Christian life.

The clergy, the Catholic press, and several progressive Catholic publishing houses, had for a decade, at least, been urging the same idea. A writer in the *Metropolitan*, one of the pioneer Catholic magazines, in an article that attracted much attention and was widely copied by the Catholic press, proclaimed the religious and social necessity of an adequate Catholic literature for the laity, and proclaimed it an immediate necessity. But the question was: Who was to provide such a literature? The clergy, insufficient in number for the service demanded of them, were engaged in the organization of parishes, the building of churches, schools, orphanages and hospitals. Among the Catholic laymen there were only a few possessed of education and writing ability. The solution of the problem was obvious. The Church turned naturally to the more intelligent and devoted of her daughters, and registered their names as volunteers in the emergency. They understood what was required of them: Popular literature of the lighter sort, designed to fulfil certain social and religious requirements. The women whose writings, mostly novels and short stories, supplied this sorely needed propaganda, and thus rendered yeoman service in keeping up the morale of the Catholic laity, are now to some extent forgotten, though they worked zealously and successfully in a cause whose importance cannot be overrated.

Their novels were pleasant reading. They were sensible, fresh, sanely romantic stories, cleverly written, and skilfully adapted to the popular taste of the day. It followed that they soon supplanted to a gratifying extent the silly and often vicious novels of the Duchess or Bertha M. Clay type, that had been hitherto the favorite recreation of many Catholics. Now this alone is a considerable accomplishment. To substitute pure, home-made molasses candy for poisoned bonbons is surely no mean achievement. Since the day of Lydia Languish there have always been popular novels, and there will always be popular novels, but there is no reason why a novel need be worthless and corrupting to gain popularity. At that particular time the American market was flooded with trashy love-stories, some of them immoral and many of them imbued with a virulent hostility to Catholicism. They constituted a real and serious danger to Catholic readers, nor could they be disposed of by the denunciations of the clergy. A hundred and fifty years ago, when Father John Carroll, the future Archbishop of Baltimore, was sending to Rome a report of the condition of religion in Maryland, one evil that he particularly noted and deplored was "the too common reading of romances and novels," but it remained for his successors to discover and apply the remedy. That remedy, of course, took the form of Catholic romances, Catholic novels, which instead of degrading, instructed and elevated their readers. *Doceri ab hoste* is ever the part of wisdom, and our Catholic writers snatched the weapons from their adversaries' hands, and with them fought the Church's battle.

It must also be remembered that these early Catholic novels, those by Mrs. Sadlier, for instance, and the other writers who chose similar themes, were a force socially. Our Catholic population at the time was composed largely of immigrants, Irish, German and French, and the children of immigrants, the always hazardous second generation. All social transitions are risky. The process of Americanization was then attended by special dangers. The changes were apt to be too rapid; the elements in American civilization which an immigrant understood and imitated were often the undesirable elements; the shifting of Old World ideals to New World expediencies resulted too frequently in moral deterioration; and the forces of Americanization were not invariably benevolent. The simple piety of a German, his heritage from generations of simple and pious forefathers, was apt to seem ridiculous to his American son; a French father sometimes found that his daughters, economically independent in America, were no longer dutiful, and discarded his authority at too early an age; and the Irish peasant, to whom poverty had been the beloved companion, the Lady Poverty of Saint Francis's vision, walking bare-footed and starry-eyed on the Irish hills, understood too often that to his American children she was a disgrace, a ragged, dirty drab of squalid streets, and that the goddess Fortuna with the golden cornucopia must be worshipped in her stead. Most of these evils were only temporary, the lamentable accidents of transition, but the Americans of several generations of residence were not always helpful, were not always welcoming; their hearts were perhaps as cold as ours to-day to the incoming Poles or the Russian Jews. Catholic education was just beginning to be organized; in many localities it was altogether impossible, and in many others hopelessly inadequate. This second generation, exposed to peculiar dangers, and ill-equipped to meet them, stood in especial need of a Catholic literature which should be light enough to please their taste, and at the same time wholesome and instructive, relevant to the conditions and difficulties of their own everyday life, and deliberately designed to keep them bound in loyalty and devotion to their fathers' Faith. Such novels as "Bessy Conway" and "The Blakes and Flanagans" fulfilled this purpose exactly. They offered no counsels of perfection, but suggested an acceptable *via media* between old and new ideas; tacitly urged the selection of the best, instead of the worst, American customs; and subtly reconciled the fine elements of American culture, and the theories of democracy and social equality, with the faith and traditions of the Old World.

A third important achievement of the earliest women writers was this, that they gave, in the permanence and dignity of the written word, some adequate representation of the Catholic Church, its dogmas and its policies to non-Catholic American readers, novel-readers, who would never have opened a religious or theological book. We live to-day in a tolerant age. The Catholic Church is fairly well understood, and very generally admired by the better elements. Religious bigotry, except as the last resort of ignoble minds, the last and dirtiest weapon of the cheap politician of all creeds, our own included, is practically a dead issue. Whether this condition be due to tolerance or to religious indifference, and therefore cause for congratulation or alarm, need not be here discussed. At any rate the condition exists, and we can scarcely realize the odium, the finger-crossed hatred, that was the Church's portion in darkest America of the forties and fifties. Those were the days of Maria Monk and her "Awful Disclosures"; of the burning of the Charlestown convent by a mob of blackguards; of the Reign of Terror in Philadelphia; and of the burning in effigy of the Papal Nuncio as a result of an idiotic story whose absurdity a moron should have recognized. The underlying cause of much of this bigotry was, of course, ignorance, a superstitious ignorance, fed on old wives' tales of horror and mystery. The rational element among non-Catholics was guilty of an ignorance profound, but not invincible, and the writings of American women of the Catholic faith did much to enlighten them. Works like Mrs. Dorsey's and Miss Starr's, and later Miss Tincker's, explained the Catholic Church, its ceremonies, its traditions, its beliefs, and its organization, and transformed blind, superstitious hate into intelligent opposition, respectful tolerance, or friendly admiration, and occasionally, complete conversion.

Among the earliest of this school of novelists, whose work was so influential and of such substantial importance, the most memorable are Mrs. Sadlier and Mrs. Dorsey.

Mary Anne (Madden) Sadlier was born in Ireland in 1820. Before reaching the age of twenty she tried her hand at short stories, some of which were printed in a London magazine. Her father was sympathetic, and encouraged her literary ambitions, but at the time of his death she abandoned them, and it was not until after her emigration to Montreal and her marriage there to James Sadlier that she again attempted to write. Her husband was manager of the Montreal branch of the New York publishing house of D. & J. Sadlier & Co., and both in Montreal and New York she was in the atmosphere of books and book-making. She gave herself definitely to the work of producing Catholic stories, intended almost exclusively for the rising generation of Irish-Americans, and her pen was marvelously prolific. Including biographies and translations, mostly of devotional works, she produced altogether more than sixty volumes. It was her stories, however, that attained the greatest popularity. They were written with vigor, freshness and enthusiasm; they had plenty of action and plenty of sentiment; whether they dealt with Irish history, as did "The Red Hand of Ulster," "MacCarthy More" and "The Old House by the Boyne," or whether, as was oftener the case, they described the conditions of Irish-American life, and related various solutions of its problems, they never faltered in their purpose of rehearsing the glories of the Church and the heroism of the Irish people. It was thus that they preserved or restored self-respect, *esprit de corps,* and pride in their racial and religious heritage to the transplanted Irish in their chilly new environment. Except a few groups of well-to-do and well-educated Catholics, our population was largely of Irish immigrants of the poorest class; their religion, their race, their poverty, their humble occupations, their ignorance and uncouthness, all made them contemptible in the eyes of the "Yankees," hard, unfeeling, if not unkindly materialists, half-educated themselves, and strangers to all that is best in the religion and spirit of Europe. Their contempt, whether hostile or pitying, must have struck chill to the hearts of the "poor Irish," who surely needed vigorous reassurance of their own incomparably richer inheritance and their own unlimited individual possibilities. It is small wonder that such stories as Mrs. Sadlier's were much relished and proved of immeasurable benefit. "Willie Burke" and "The Blakes and Flanagans" deserve no high place in literature perhaps, but any student of American sociology, of the reconciling of races and classes in an experimental democracy, should find them valuable documents.

Mrs. Dorsey's books won almost as much immediate popularity, and were almost as influential. Anne Hanson Dorsey (1815-1896) was the daughter of the Reverend William McKenney, a chaplain in the United States Navy, was married in 1837 to Lorenzo Dorsey, of Baltimore, and was converted three years later to the Catholic Church. In the decade that followed, the "literary forties," one of the most notable events was the experiment known as Dunigan's "Home Library." It was an attempt by a progressive and enterprising Catholic publishing house to issue a series of works for popular reading; it included some translations from French and German Catholic literature, and a few adaptations of English books, but for the most part it was made up of stories by American authors. One of the first numbers was "Tears on the Diadem" by Mrs. Dorsey, and this was shortly followed by her "Sister of Charity." Both novels were highly praised. The Catholic press was everywhere pleased with the work of the new author, and even the great Brownson, who usually slashed the "lady novelists" mercilessly, having a complex on the point which was doubtless a hangover from his Protestant days, unbent so far as to admire and to recommend. Her reputation thus established and her audience increasing with each successive publication, Mrs. Dorsey devoted herself for more than half a century to Catholic fiction, and Catholic readers of that time and of our own are her debtors for many of their favorite books. "Tangled Paths" and "The Palms" are perhaps the finest samples of her art, but "The Flemings" and "Warp and Woof" have their ardent admirers, and "Beth's Promise" is still dear to girlish readers. Mrs. Dorsey's services to Catholic literature were formally recognized by Pope Leo XIII, who twice sent her his benediction; she was also the recipient of the Laetare Medal from the University of Notre Dame. Mrs. Dorsey's novels had no inconsiderable degree of literary merit; she was a cultured woman of the world, with a wide experience and an intimacy, almost the intimacy of the mystic, with the other, the spiritual world. In her novels she succeeded in portraying the adventures of her characters in both worlds, and the success built her art.

It is generally conceded, however, that the finest Catholic novels of the last century in this country were the two never-repeated successes by Mary Agnes Tincker, "The House of Yorke" and "Grapes and Thorns." Miss Tincker (1833-1907) was a New Englander and a convert, a many-sided woman, beauty-loving, eager for life, visionary, a woman of a strangely blended temperament, an artist and a why-sayer. She was received into the Church at the age of twenty, and several years later, when the Civil War broke out, became a volunteer nurse, and served in Washington. In 1863, her health failing under the strain, she returned North and made her home in Boston. In 1871 the *Catholic World*, in which short stories from her pen had already appeared, began the serial publication of her first novel, "The House of Yorke." Even in the earliest numbers it attracted much attention, and as it proceeded, its author was admitted to have struck a new note in Catholic literature. Two years later the same magazine published a second story called "Grapes and Thorns," which was just as widely admired. It excited more favorable comment on the other side of the Atlantic than any hitherto produced American fiction.

Mrs. Tiernan, Frances Christine Tiernan, who wrote under the name of Christian Reid, was one of our most important and prolific novelists. She must surely have invited all the good fairies to attend her christening, for all their gifts were hers. Not genius, but a fluent talent, an exuberant facility of expression, keen insight into character, and opportunities for acquaintance with many varying types of humanity. All these she utilized in her writing, and joined to them a passionate devotion to religion, a passionate desire to awaken modern society to the beauty and wonder of Catholicism. She wrote more than thirty novels, of which the past generation of readers was extremely fond, and which still have thousands of admirers. Perhaps the best known are "A Child of Mary," "Morton House" and "The Lady of Las Cruces," but the names of all are household words in most Catholic families.

It should also be recorded here that many Catholic women of letters who have done miscellaneous work, such as editing, annotating, translating and reviewing, as well as magazine articles of all descriptions, have incidentally a novel or two to their credit. To this class belong Madeleine Vinton Dahlgren, wife of Admiral Dahlgren, who was one of the foremost Catholic women of her day, whose literary career was inaugurated with the Apostolic benediction of Pope Pius IX, and whose work, "The Secret Directory," was crowned with the blessing of Pope Leo XIII; Katherine E. Conway, the brilliant editor of the Boston *Pilot*, who gave us in "Lalor's Maples" a realistic novel of the highest type; Eleanor C. Donnelly, known always as a poet, but whose prose work is also valuable; Mary E. Mannix, who wrote the popular story, "A Life's Labyrinth;" Mary T. Waggamann, author of "Carroll Dare;" and Anna T. Sadlier and Ella Loraine Dorsey, talented daughters of talented mothers, whose several admirably written novels are only a small part of their literary work.

On the list of Catholic women whose novels have been based on the ethics and philosophy of the Church, but are not explicitly Catholic, and have addressed themselves to the general reading public, may be noted Henrietta Dana Skinner, author of the two graceful and frankly sentimental stories, "Espiritu Santo" and "Faith Brandon," stories well calculated to arouse non-Catholic readers to the beauty and the spiritual comfort of religion; Molly Elliot Seawell, who wrote wittily and cleverly, and whose "Sprightly Romance of Marsac" was once a favorite; Mrs. Craigie (John Oliver Hobbes), that devastatingly satirical critic of life, who gave us "Some Emotions and a Moral" and other perverse and uniquely amusing novels, in which the people talk glibly and epigrammatically; and Kathleen Norris, writer of to-day's best-sellers, books that are a popular blend of the sentimental and the realistic. Mrs. Norris has occasionally offended the taste of her Catholic readers, and has come in for some censure, but her stories have been praised, though not unreservedly, by Maurice Francis Egan in an article on modern literature, as representing a good type of popular fiction.

The shelves devoted to juvenile literature are important in any library, and in the Church's they are well stocked. It is the girls' half, naturally, that has been supplied by the women writers, Mrs. Mannix, Miss Dorsey, Miss Sadlier, Miss Waggamann, Grace Keon, Marion Ames Taggart, Mary C. Crowley, Marion J. Brumowe, and a score of others. There are charming stories for children, such as Miss Waggamann's "Nan Nobody" and "Jack o' Lantern," sure to be universal favorites in any properly constituted nursery; the never-staling "Pickle and Pepper" that was the joy of our own childhood; tales of adventure and mystery by Miss Sadlier; plenty of stories of convent boarding-school life; and for older girls historical romances like Miss Taggart's "Loyal Blue and Royal Scarlet," and Miss Crowley's picturesque and vivid tales of Canada and old Detroit.

If ever, ungrateful and weary, we conclude that fiction is too much with us, late and soon, and turn away to seek relaxation in the essay, we find a far scantier allowance of cakes and ale in our own particular corner. The Catholic women who have written purely literary essays may be counted on our fingers. To be mathematically exact, they may be counted on our thumbs. If the term essayist could be stretched to include art critics, it would immediately recall Eliza Allen Starr, New Englander, convert, lecturer on art and æsthetics, and the first woman to receive the Laetare Medal from Notre Dame University. Her written work dealt with such subjects as "Christian Art in Our Own Age," "The Literature of Christian Art," and "Woman's Work in Art." But neither such studies nor Virginia Crawford's lovely brochures on Raphael, Fra Angelico, and Catholic Art, properly come under the heading of essays. Neither do reminiscences, even such charming ones as Mrs. Nelson O'Shaughnessy's "Diplomatic Days in Mexico," or "Alsace in Rust and Gold;" or those earlier entertaining volumes by Mrs. Hugh Fraser, Marion Crawford's sister, "A Diplomatist's Wife in Japan," and "A Diplomatist's Wife in Many Lands." Elizabeth Boyle O'Reilly's "Heroic Spain" and that priceless study in the twelfth and thirteenth centuries which she has called "How France Built Her Cathedrals" fall into quite another class. Martha Moore Avery's writings belong on the shelf sacred to sociology; and the miscellaneous magazine work of brilliant journalists like Katherine E. Conway, Mary Boyle O'Reilly, Blanche Mary Kelly, Margaret F. Sullivan, Georgina Pell Curtis and Marie Louise Points, is difficult to apportion and label.

Katherine Brégy's specialty is the poetic criticism for which she is so Midas-like endowed. Sir Philip Sidney's definition of learning "This purifying of wit, this enriching of memory, enabling of judgment, and enlarging of conceit, which commonly we call learning," is apt to her mental equipment. She is ever the beauty-seeker, but her ecstatic communion with the poet's ecstasy does not breathe upon the scales of her delicate justice. "The Poets' Chantry," in which she followed the gorgeous sequential pageant of English Catholic poets from Southwell to Francis Thompson, and her similar work since, notably the *Catholic World* papers on Ernest Dowson and Louise Imogen Guiney, all is real criticism, really the adventures of her soul among masterpieces. She is set apart forever from the ordinary critics. Poetry is a symbol, a dancer in the dawn, a-tiptoe to kiss the mocking wraith of beauty, and the critic of poetry must be a symbolist and an artist. Poetry approaches as herald of poignant and sterile emotions, and the critic must be an enshriner of their sterile poignancy. This, by some exquisite temperamental miracle, Katherine Brégy is. But poetic criticism is a seclusion and a consecration. From its conscious votary we turn elsewhere.

Where shall we find the properly narrowing definition of the essayists, of them who see literature, and see life by mirror-flashes of literature? Where but in the pleasant pages of Ben Jonson—"Some there are," he says satisfyingly, "some there are that turn over all books, and are equally searching in all papers; that write out of what they presently find or meet. Such are all the essayists, even their master, Montaigne." Such are Agnes Repplier and Louise Imogen Guiney, younger step-sisters of Lamb, Hazlitt and Landor. They are our shining lights, the one sparkling, the other radiant, together the *decus et solamen* of our literary history. They have carried on the best traditions of the essay, the traditions of Montaigne, Sir Thomas Browne, Sainte-Beuve, Landor, Lowell and Thoreau. They have given us essays that are the judicious blend of the philosopher, the booklover, and the intriguing ego. Their philosophy is the serene sureness, the sharp outlines of wide horizons, the spiritual completion, the white and mystic sanity of the Catholic Christian. It is life-illuminating and life-redeeming. Literary critics they are not, in the sense of promulgating canons of judgment, of applying the yardstick to past or present reputations, of abrogating the functions of a Coleridge or an Arnold. Systematic summaries and divisions of literature, redolent of chalkdust and red ink, we get in plenty from our college professors, self-consecrated bishops of criticism. Miss Repplier and Miss Guiney have done no such work. But a divergent notion is well expressed by Christopher Morley when he insists that "the true critic is the tender curator and warden of all that is worthy in letters." By that definition they are the high priestesses of the temple. Scientific criticism is not their province; they are the temperamental critics, the literary tea-tasters, like Lamb, Lafcadio Hearn and George Moore. Erudition is theirs, recondite scholarship, and the scholar's acumen, but they wear their learning lightly, with a debonair gayety and grace, not like academic cap and gown, but like the plumed hat and scarlet cloak of a laughing Cavalier. They recall a pleasant description of the gentle Cowley: "His learning sat exceedingly close and handsomely upon him; it was not embossed on his mind, but enamelled."

Agnes Repplier is of a Philadelphia family, remotely French in origin, she was educated at the Sacred Heart Academy, Eden Hall, which her book, "In Our Convent Days," has so delightfully pictured; and in later life she took the degree of Litt. D. from the University of Pennsylvania. It is patent that her intimate education, like that of Elia's Cousin Bridget, was leisurely and bucolic, that she "browsed undisturbed among the wholesome pasturage of English literature," according to Lamb's sturdy dogma that the ideal way to educate a girl was to turn her loose in a library. Her first written work appeared in the pages of the *Catholic World,* and for many years she has been a frequent contributor to that magazine, to the *Atlantic Monthly, Scribner's,* and a dozen others of the better grade of periodicals. In 1911 she was the recipient of the Laetare Medal, awarded her by the University of Notre Dame.

Miss Repplier's volumes of collected essays include "Books and Men," "Points of View," "Essays in Idleness," "Essays in Miniature," "In the Dozy Hours," "Varia," "Compromises," and "A Happy Half Century." All are such leisurely and delightful papers as their titles would suggest, happy wanderings off the broad highways of literature and history, down the unfrequented, moss-grown paths of memoirs, letters, journals, diaries, old magazines, annuals, and forgotten biographies. The more recent collections, "Counter-Currents," "Americans and Others" and "Points of Friction," comprise less literary than social essays, concerning themselves with such subjects as war, pacifism, immigration, education, social standards, methods of Americanization, and similar topics of the day. She has also a valuable book on Philadelphia, the place and people; a charming volume called "The Fireside Sphinx," which is the joy of all cat-lovers; and another which is a sort of feline anthology, a compilation of all the cat-literature of civilization since the worshipping Egyptians.

Miss Repplier is mistress of a style urbane, flexible, incisive, exact. It is as colorless as water, now lucid and calm, now limpid and effervescent. It is colorless by its lack of prejudice and passion; it never approaches the subjective. We know that the essayist likes martial ballads, cats, Charles Lamb and Napoleon, and we suspect that she dislikes kindergartens, pacifists, Swinburne, mechanical toys and cant about "the new woman." And that is all we do know about her. Reticence is one of her characteristics, and she preserves always her mental integrity. Her own line of thought she embroiders with witty correlations, and pithy quotations and epigrams, nor does she turn a clumsy wrist at epigram herself, as witness her summary of the critic Jeffreys as "great umpire of games whose rules he never knew," and her comment on some moral precept that it had "all the freshness of a principle never fagged out by practice." Satire is among her weapons, satire flicking or lashing, the better aimed because her perspective never shifts. Generalizations are dangerous things, and an attempt to estimate locatingly a writer whose age has not yet passed is the worse part of valor, but it seems within prudence to say of Miss Repplier that no essayist since Lowell holds so high and so secure a place in American letters.

Both Miss Repplier and Miss Guiney are keenly perceptive of the beauty of words. Miss Repplier has the visual type of mind; she writes by eye, but Miss Guiney wrote by ear. In reading Miss Guiney's essays we remember always that we are reading the prose of a poet. In Francis Thompson's perfect paper on Sir Philip Sidney he says that

> Among prose writers a peculiar interest attaches to the poets who have written prose, who can both soar and walk. For to this case the image will not apply of the eagle overbalanced in walking by the weight of his great wings. Nay, far from the poets' being astray in prose-writing, it might plausibly be contended that English prose, as an art, is but a secondary stream of the Pierian fount, and owes its very origin to the poets.

And elsewhere he elaborates a similar theme in language implicit of its own truth:

> It might almost be erected into a rule that a great poet is, if he please, also a master of prose. Indeed, there is manifest reason why a poet should have command over "that other harmony of prose," as a great master of both has called it. The higher includes the lower, the more the less. He who has subdued to his hand all the resources of language under the exaltedly difficult and specialized conditions of

> metre should be easy lord of them in the unhindered forms of prose.

To this goodly company of straying poets belong, with Sidney and Ben Jonson and Coleridge and Poe, Francis Thompson himself and Louise Imogen Guiney. Born in Boston in 1861, Louise Guiney was the daughter of General Patrick Robert Guiney, a Bostonian, Irish by birth and ancestry, Holy Cross graduate, lawyer and editor, who entered the United States Army at the outbreak of the Civil War, and attained the rank of Major-General before its close. From him were both valorous and mystical notes in her temperament. "He whom a dream hath possessed" may reap a poet for daughter, as we knew without benefit of *Freud.* She was educated by the Religious of the Sacred Heart at Elmhurst, in Providence, Rhode Island, where the radiant, whimsical youth of her is still a dear tradition. Except for a brief tenure of the post office at Auburndale, Louise Guiney's life was friendships and a library in Boston, and friendships and a library in England. Boston, where she held a position in the Public Library, (it is pleasant to picture her as "angel directing the whirlwind" of readers!) and where her friends included the Stedmans, Sarah Orne Jewett, Louise Chandler Moulton, Alice Brown, chum of her childhood, Ralph Adams Cram and Charles Warren Stoddard, was her home as long as her mother lived (her father died in her girlhood), but she deserted it for frequent pilgrimages to the England that her soul loved. Oxford, the Bodleian Library of Oxford, was her Mecca. In 1909, after her mother's death, she left this country, though still passionately American in spirit, as became her father's daughter, returned to Oxford forever, and wrote that she "had become a mere mole of the enchanted Bodleian." From that time until her death in 1920 Miss Guiney devoted herself to the bewildering, beloved complexities of her chosen research work, the digging and gardening in the dust of past centuries that has brought flowerings of minor immortalities otherwise, to the world's loss, mortal. Her refreshment of these years was a golden list of friendships,—Lionel Johnson, Arthur Symons, the Meynells, the Shorters, Katherine Tynan, Yeats, Edmund Gosse, all were devotedly hers, as she was theirs.

Miss Guiney's creative work is all too slender a heritage. If it was true of Byron, as Matthew Arnold so razingly said, that "the young man did not know enough," and if the lack of knowledge affected the quality of his production, at least, it never lessened the quantity. On the contrary, Miss Guiney knew too much. She was too familiar with the thought and culture of civilizations, too ready to admit that *"les anciens ont tout dit,"* too little urged by the will-to-create. Of her essays we grumble at having but three volumes. The earliest is "Goose-Quill Papers," 1885, dedicated to Oliver Wendell Holmes, a charming, tentative collection, tinctured with her scholarly sweetness, with more than a soupçon of preciosity, and with all the innocent bravado of youth. Full of pretty archaisms, quaint turns of conceit, and words obsolete or obsolescent, they are reactions to literature rather than to life, buoyant and juvenile as violets in April.

Eleven years later we get "Patrins," the most representative collection. A Patrin, in Romany lore, is "a Gypsy trail: handfuls of leaves or grass cast by the Gypsies on the road, to denote, to those behind, the way which they have taken." The full title is:—"Patrins—To Which is added An Inquirendo Into the Wit and Other Good Parts of His Late Majesty King Charles the Second—Written by Louise Imogen Guiney." This paper on the intriguing Stuart, beloved of Miss Guiney's heart, and semi-justified by her nimble wit, was originally published in the *Catholic World* under the title, "A King of Shreds and Patches." Among the "Patrins" is the notably characteristic essay "On the Rabid Versus the Harmless Scholar," which comforts us with the assurance that "the mellow mind is unexcursive and shy;" that "the true scholar knows; he is baked through; all superfluous effort and energy are over for him. Holding his tongue, and fleeing from Junius and Pope Joan, from cubic roots and the boundaries of Hindostan, from the delicate difference between the idiom of Maeterlinck and that of Ollendorff, he must be an evil sight to Chautauquans, albeit approved of the angels." There is also a gleeful and Lambish paper "On a Pleasing Encounter with a Pickpocket;" another that says things needing to be said on "Wilful Sadness in Literature;" the well-known "Precept of Peace," that gives the philosophy of *les indifférents;* and others that the harmless scholar would not willingly spare.

In "A Little English Gallery" we have six miniature biographies, of Lady Danvers, John Donne's dear friend and George Herbert's mother; of George Farquhar, a pathetic Dick Steele sort of fellow, who, but for Miss Guiney, would have been only a name to us; Topham Beauclerk and Bennet I. Langton, the non-creative audience of the Johnsonian circle; Henry Vaughan; and William Hazlitt is generally considered its writer's finest achievement in prose, and the Vaughan is of especial interest as being the preface to Miss Guiney's later years of research in his work, compiling and editing of it.

To venture to-day any estimate of Louise Guiney's place in literature would be impertinent. A scholar whose name will be a benediction in our ears will some day assemble her poetry, her essays, her study of James Clarence Mangan, her monograph on the heroic Jesuit, Campion, her one book of stories, "Lovers' Saint Ruth," her portrait of Monsieur Henri, the Count of La Rochejaquelein, and her scattered papers on Matthew Arnold, Robert Emmet, Katherine Philips and Lionel Johnson, and give us a complete and authoritative edition of Louise Guiney's literary work. Let us hope that she (it will

Louise Imogen Guiney

certainly be a she) will include the biographical essay on L. I. G. by Alice Brown, loving chronicler and exquisitely sensitive interpreter, and a fat volume of the letters, "those floating immortalities she cast about with so prodigal a hand," in her fortunate friend's envy-arousing phrase. "Those," says Miss Brown, "were the spontaneities of her life; those, in their lasting evanescence, she has yet to bequeath us, a priceless legacy."

THE CATHOLIC ENCYCLOPEDIA

PAUL H. LINEHAN, PH.D.

"POISONING the Wells" is the title of the review of the revised edition of "Appleton's Universal Cyclopædia and Atlas" which appeared in the *Messenger* of June, 1902, from the pen of the Reverend John J. Wynne, S. J. In this article of seventeen pages Father Wynne, then editor of the *Messenger*, demonstrated that, despite the assertions of the editor-in-chief that the policy of the "Cyclopædia" was "to hold the balance fairly in controverted matters, and to be impartial in every way" especially in matters relating to "religious belief and Church polity," the doctrines, history, practices and organizations of the Catholic Church were, in not a few articles, treated erroneously, disparagingly or insufficiently. "The worship of the Virgin Mary," the seeker after truth learned in reading the article "Worship," "has gradually greatly increased from early days until it forms the distinctive feature of the modern Roman Catholic Church." The "sale of indulgences," a subject of controversy for four centuries and a topic discussed even by school boys, is under "Tetzel," settled by the final dictum that "Roman Catholic writers deny that he sold indulgences without repentance or indulgences for sins not yet committed; but their argument rests solely on the words of the papal commission, which are vague, and prove nothing with respect to the practice of the man as it has been reported by eye witnesses." The traditional anti-Catholic philosophy of history is evidenced in the dogmatic pronouncement by a well-known university professor, in the article on "Teutons," that in the Middle Ages "it was the emperor against the Pope": in the transition period "it was German Protestantism against Roman

Catholicism: and to-day it is Teutonic science against the Syllabus and the Vatican. The Teutonic spirit has given to modern civilization its freedom of thought and conscience." Leading Catholic authorities were often omitted in the bibliographies. In the article on the "Reformation" no reference was made to the works of Pastor, Gasquet, and Balmés, and the writer on "Monachism" cites the edition of Montalembert's "Monks of the West" of 1861 ignorant of, or ignoring the edition of this great work edited by Gasquet and published in 1896. The distinction awarded by history to Catholics was often either unknown or unrecognized. The name of Governor Dongan of New York is omitted although the name of Andros can be found. The number of Catholics included among the "noted living men and women in every department of learning, science and action" was comparatively small. Many Catholic schools, such as Holy Cross College, Worcester, Massachusetts, Catholic fraternal and benevolent organizations, such as the Knights of Columbus, were entirely omitted although similar institutions and organizations of the non-Catholic world were adequately considered.

Father Wynne's review was not merely an academic criticism but was an appeal for action. Sixty thousand copies of the article in pamphlet form were distributed through the country. Purchasers of the offending publication were advised to demand a revision. Despite the fact that this powerful agitation caused the editors of several great general encyclopedias which were then, at the beginning of the new century, undergoing revision, to inaugurate reforms in their method of treating doctrines, practices, and history of the Catholic Church, it became more and more the belief of Father Wynne and a group of associates that an encyclopedia, specifically Catholic, was needed for English-speaking peoples. There existed the "*Encyclopédie théologique*" of Migne in French, Wetzer and Welte's "*Kirchenlexikon*" in German, and the "*Dizionario di Eru-*

dizione Storico-Ecclesiastico" of Gaetano Moroni in Italian. Only the necessarily limited one volumed "Catholic Dictionary" of Addis and Arnold was available in English. During the years 1903 and 1904 a group of men under the leadership of Father Wynne met occasionally to consider the publication of a Catholic encyclopedia. On December 8, 1904, it was agreed to form the Robert Appleton Company of New York to produce "The Catholic Encyclopedia," to be "an international work of reference on the constitution, doctrine, discipline, and history of the Catholic Church." For the position of editor-in-chief, the late Dr. Charles G. Herbermann was selected. The Right Reverend Bishop Thomas J. Shahan, then a member of the faculty of the Catholic University, the Very Reverend Edward A. Pace, the Reverend John J. Wynne, S. J., and Dr. Condé B. Pallen were to be associate editors.

Dr. Herbermann was an outstanding figure in learned and Catholic circles of New York. Born at Saerbeck, Westphalia, Germany, on December 8, 1840, he had landed with his parents in New York on January 21, 1851, after a tempestuous voyage from Bremerhafen of eighty-two days, during the course of which two younger children of the family had died. His academic course at the College of Saint Francis Xavier, New York, was completed in 1858. In 1865 his Alma Mater conferred on him the degree of Doctor of Philosophy and in 1882 that of Doctor of Laws. After his graduation, he taught at the College of Saint Francis Xavier. When he died in New York, August 24, 1916, Dr. Herbermann had occupied the chair of Latin Language and Literature in the College of the City of New York since November 1, 1869, and had been librarian of that institution since 1873. The catholicity of his learning won for Professor Herbermann the coveted description of "an old-fashioned scholar." He was, in method, a thoroughly modern scholar. The classical Latin language and literature were his specialties. He had also a comprehensive knowledge of the English, French, German and Greek literature. Possessed, in a high degree, of the historical sense, he had an extensive and accurate knowledge of history, civil and ecclesiastical. Continuous reading and a retentive memory had given him more than the merely cultured man's knowledge of philosophy, art, music, and general science.

The Right Reverend Thomas J. Shahan, titular Bishop of Germanicopolis since November 15, 1914, was at the time of beginning the work on the Encyclopedia, professor of Church History and Patrology at the Catholic University. He was a native of Manchester, New Hampshire, born on September 11, 1857, and made his preliminary studies in the public schools at Milbury, Massachusetts. His scholastic and higher training were received under the Sulpicians in Montreal, and in Rome, Berlin, and Paris, and he was awarded the degrees of S. T. D. and J. U. L. The *Catholic University Bulletin* was founded and conducted by him. He was a member of the Committee of One Hundred of the American Hall of Fame. Ordained priest in Rome in 1882, he also served as chancellor and secretary of the Diocese of Hartford, Connecticut.

The Very Reverend Edward A. Pace was born at Starke, Florida, July 3, 1861. A graduate of Saint Charles's College, Ellicott City, Maryland, in 1880, he spent six years at the American College, Rome, receiving, in 1886, the degree Doctor of Theology. Further studies were pursued in the Universities of Louvain, Paris, and Leipzig. In 1891, Leipzig conferred on him the degree Doctor of Philosophy. He was ordained in 1885. Since 1891, he has been professor of Philosophy at the Catholic University and, since 1895, dean of the School of Philosophy. He took an active part in the founding of Trinity College, Washington, District of Columbia.

The Reverend John J. Wynne, S. J., a native son of New York, born September 30, 1859, received his secondary and collegiate education in the schools of the Christian Brothers and at the College of Saint Francis Xavier, taking the degree B. A. in 1876. He entered the Society of Jesus soon after graduation. He taught physics, mathematics, and the classics at his Alma Mater and mathematics at Boston College. He was ordained priest in 1890. In 1892 he became director of the Apostleship of Prayer in the United States and editor of the *Messenger of the Sacred Heart*. When the Catholic literary magazine, the *Messenger,* was established in 1902 it was put under his editorship. He was an energetic leader for the development of devotion to Father Jogues and his fellow martyrs of Auriesville.

Dr. Condé B. Pallen, author, lecturer, and editor, was born at St. Louis, Missouri, December 5, 1858. He graduated from Georgetown University, Washington, District of Columbia, in 1880, and received the degree of Ph.D. from it in 1885 and LL.D. in 1896. For ten years, 1887 to 1897, he edited the *Church Progress and Catholic World* of St. Louis. His interpretation and comments on "The Idylls of the King" drew a personal letter of appreciation from Tennyson.

On January 11, 1905, the board of editors of the proposed Encyclopedia held their first meeting at the office of the *Messenger,* West Sixteenth Street, New York. From that date to April 19, 1913, the editors held, in addition to numerous informal conferences, one hundred and thirty-four stated sessions. On January 27, 1905, the project was formally submitted to Cardinal (at that time Archbishop) Farley, whose endorsement was cordially granted. A contract to produce "The Catholic Encyclopedia" was signed on February 25, 1905. Two years were spent in considering the purpose and content of the work and in devising a systematic, careful, and expeditious procedure for its execution. During this time meetings were held on the first and third Saturdays of the month and were attended by every editor. After the first two years, the second Saturday was the day of the monthly meeting and only one of the editors from the Catholic University was expected to be present. It was decided to make the Encyclopedia complete and authoritative in information "on the entire cycle of Catholic interests, action, and doctrine." The articles were not to be restricted to the ecclesiastical sciences and to the lives and accomplishments of churchmen, but were also to record all that has been accomplished by Catholics in various fields for the advancement of the human race. The entire text was to be expressly written for the work. The Encyclopedia was not to be a mere translation and compilation from other encyclopedias and reference books gathered by an editorial staff, but was to be the original work of contributors chosen for their learning and responsible for what they wrote. To secure uniform treatment, printed directions were issued to the contributors. The following quoted instructions are an interesting sample.

> In articles on Sacred Scripture contributors should give the latest solidly established results of Biblical research and criticism. There is no space for mere speculation or theorizing. In controverted points of doctrine or fact, there should be no special pleading for any class of Catholic writers, whether conservative or progressive so called; but the opinions of various schools with their arguments should be given objectively and impartially.

The editors arranged their own work in thirty-two departments, divided in groups for special supervision. Decisions affecting the exclusion or inclusion of any topic, were made by the whole board.

Dr. Herbermann's departments were literature, archæology, art, civil history and civil law, music, national topics, and science. Church history and patrology, biography, canon law, dioceses and missions were under Dr. Shahan's particular care. Dr. Pace was supervisor of the departments of philosophy, apologetics, catechetics and homiletics, education, and dogmatic theology, and Father

Wynne was in charge of the work on hagiography, liturgy, religious orders, Scripture, and ascetical, moral, and mystical theology. Dr. Pallen was managing-editor.

For the cause of the Encyclopedia, Father Wynne made a notable visit to contributors and leading institutions of learning in the United States and Europe and had an audience with Pope Pius X, during 1908. About three years before Dr. Pace had visited Ireland and England and Dr. Shahan had journeyed through Lower Canada for the same purpose. Father Wynne's trip included the cities of Buffalo, Chicago, St. Louis, Seattle, San Francisco and New Orleans in the United States. England, Ireland, Scotland, Belgium, Holland, France, Spain, Germany, Austria and Italy were visited in Europe. Father Wynne found that the volumes already published had utterly dispelled any misgivings which might have existed when the task was begun, about the power of the editors and publishers successfully to complete the work. Leading publishing houses, such as Caxton of London, Van Langenhuysen of Amsterdam and Herder of Freiburg, reported well-satisfied subscribers. From Barcelona came an offer to translate the Encyclopedia into Spanish. Father Wynne met over four hundred of the leading Catholic writers of Europe from whom, as well as from many others whom he did not meet personally, he received assurances of hearty coöperation. In the Eternal City, he had a private audience with the Holy Father and conferences with leading ecclesiastics and scholars. Pius X expressed his admiration for the work and his belief that the editors, from what he knew of them and their work, would keep the Faith safe and sound throughout. He gave his blessing to the editors and their assistants and to all patrons, contributors, promoters and subscribers.

To have each article prepared by the most competent writer available was the principle formulated in the beginning by the editors and practised by them to the end. Scholarship, not official position, was the test by which contributors were selected. Many Catholic scholars were, of course, known personally or professionally to the editors. The bishops in English-speaking countries, heads of religious orders and congregations, officers of Catholic universities, seminaries, colleges, schools, and learned societies in Europe and America were requested to suggest collaborators. The result was that the contributors, about fifteen hundred in number and representative of forty-three countries, formed an international group of Catholic scholars. The United States furnished five hundred and fifty-nine contributors; England, one hundred and sixty-four; France, one hundred and nineteen; Ireland, one hundred and eighteen, and Germany, one hundred and five. Eighty-eight wrote from Canada; sixty-three from Belgium; thirty-five from Italy. From Spain, Holland, and Austria came respectively twenty-six, twenty-three and twenty-two. Articles were submitted not only in English but in French, German, Spanish, Italian, Dutch, Portuguese, and Latin. Of the ecclesiastics who wrote, four hundred and seven were members of the secular clergy and five hundred and five, representing sixty-four religious institutes of men, belonged to the regular clergy. Religious congregations of women, to the number of forty-four, were represented by fifty-eight contributors. Lay writers numbered four hundred and fifty-six men, and eighty-seven women. Of these, three hundred and forty-seven were teachers, ninety-two journalists, seventy-one lawyers, nine medical men, five architects and two archæologists. The leading Catholic institutions of learning contributed through members of their faculties. In the United States such secular universities and colleges as Harvard, Columbia, Cornell, University of Pennsylvania, Leland Stanford, Ohio State University and the College of the City of New York were represented.

The scholars of England were represented by Cardinal Gasquet, the Reverend Bede Jarret, O. P., the Reverend Doctor Adrian Fortescue, Fathers Martindale, John Rickaby, and Thurston of the Society of Jesus, Hilaire Belloc, Sir Bertram Windle, and Charles G. Williamson, the writer on art. Irish scholars included Archbishop Healy of Tuam, Canon D'Alton, and Dr. William H. Grattan-Flood, K. S. G. Paris gave Ferdinand Brunetiére (died 1906), Dr. Henri Cordier, of American birth, René Doumic, Georges Goyau, and Abbé Paul Lejay; while Bordeaux gave the physicist Pierre Duhem, who died in 1916. Cardinal Faulhaber, Monsignor Carl Maria Kaufman, archæologist, the Reverend Beda Kleinschmidt, O. F. M., Joseph Lins, and Dr. Klemens Löffler represented the scholarship of Germany. Contributions from Rome were sent by Monsignor Paul Maria Baumgarten, Monsignor Umberto Benigni, Monsignor Anton de Waal, Father John J. Hagen, S. J., once director of Georgetown University observatory, and Godefroi Kurth, C. S. G., who died in 1916. Dr. Maurice De Wulf, K. S. G., now a professor at Harvard, and Dr. Victor Brants were of the faculty of Louvain. Among other European collaborators were Father Otto Zimmerman, S. J., and the eminent authorities on evolution, Fathers Erich Wasmann, S. J., and Herman Muckermann, S. J., of Holland, Dr. Eduardo de Hinojosa y Naveros of Spain, Monsignor John Kirsch of Switzerland, the Reverend Joseph Fischer, S. J., cartographer, of Austria, Mary Agnes Clerke (died 1907), astronomer, and Louise Imogen Guiney, poet, author (died 1921); the two latter, residents of England, one Irish-born, and the other an American. Of the five hundred and fifty-nine American contributors, it is impossible to enumerate even the most distinguished. Archbishops Hayes of New York and Hanna of San Francisco, the late Reverend Dr. Henry G. Ganss (died 1912) of Lancaster, Pennsylvania, the late Reverend Dr. Francis E. Gigot (died 1920), the Reverend Dr. Michael Ott, O. S. B., author of the largest number of articles, Brother Potamian, F. S. C., who died in 1917, the Reverend Paschal Robinson, O. F. M., the Reverend Dr. John A. Ryan, the sociologist and economist, the late Reverend George Searle, Paulist, astronomer, and the Jesuit Fathers Thomas J. Campbell, Walter Drum (died 1921), and Anthony J. Maas, were representative of the clergy of the United States. The laity of the United States offered such contributors as Adolph F. Bandelier (died 1914), archæologist, Joseph Dutton, the helper at the Leper Settlement at Molokai, Hawaii, James Mooney, ethnologist in Washington, and the American lawyers Andrew J. Shipman of New York, who died in 1915, and Hannis Taylor of Washington. A few distinguished scholars, not Catholics, such as Douglas Hyde of Ireland and Ralph Adams Cram of Boston, contributed important articles. Many conspicuously distinguished, all competent, the list of contributors shows the scholarship and learning embraced in the fold of the Roman Catholic Church.*

An editorial staff, numbering in the course of the work one hundred and fifty-one persons, performed effective service as aids to the board of editors. There were fifty-seven translators, part of whose work was to render into English, articles contributed in foreign languages. Thomas F. Meehan gave distinguished service as associate managing editor from 1906 to 1909. Valuable work was also performed by many others, including Ewan Macpherson (died 1915), who served from 1905 to 1912; Andrew A. MacErlean, 1909 to 1914; Dr. Blanche Mary Kelly, who was associate editor and directed the compilation of the index and supplement volumes (1907-1922), and C. Cornelia Craigie, who was in charge of the assignments.

To produce the Encyclopedia a company was expressly organized. It was known as the "Robert Appleton Company" of New York, after its president, a son of Daniel Appleton, founder of the publishing house of D. Appleton and Company. The publishers of the work were entirely independent of any other publishing firm and did not, until after the completion of the Encyclopedia, bring out any other book or engage in any other branch of the publishing business. Edward Dale Appleton, a brother of Robert Appleton, neither of whom was a Catholic, was made general overseer of the manufacturing of the Encyclopedia. In 1913, the name of the publishing company was changed to the characteristic title, "The Encyclopedia Press, Incorporated," Condé B. Pallen succeeding Robert Appleton as president. Besides the editors and Robert Appleton, the following Catholic men of affairs served as directors of the company: Eugene A. Alexander, the late John D. Crimmins, William J. Crowley, Arthur Kenedy, Thomas F. Ryan, Thomas F. Woodlock, the late Hugh Kelly, the late Eugene A. Philbin, Charles W. Sloane, the late Andrew J. Shipman, all of New York; Michael Cudahy of Chicago, and Edward Eyre of London. The business administration, including sales, advertising, manufacturing, and shipping departments, engaged the services of approximately four hundred other persons. The stocks and bonds of the company were subscribed to by residents of fifty-two different dioceses of this country and of eleven foreign nations. At the beginning, the offices of the company were confined to three rooms in the building at 1 Union Square, New York City. When the Encyclopedia was completed, the entire floor in the big office building at 16 East Fortieth Street was in occupation.

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* For brief biographies of, portraits of, and lists of articles by the contributors, see "The Catholic Encyclopedia and Its Makers," New York, The Encyclopedia Press, Incorporated, 1917.

The first volume of the Encyclopedia was given to the public in the spring of 1907. Later in that year a second volume was issued. During each of the years 1908 and 1909, two volumes were completed and during each of the years 1910, 1911, and 1912, three volumes. The fifteen volumes contain the treatment of over thirty thousand subjects, under twelve thousand seven hundred and fifty titles, five thousand seven hundred and sixty-three subheads, with three thousand and twenty-nine cross-refer-

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ences. There are about sixteen million words. The maps, sixty-six in number, were prepared especially, as it was necessary to give not only political but also ecclesiastical information, such as the location of sees. Goupil and Company of Paris and New York prepared and printed the colored plates. The best illustrations were obtained from the British and Kensington Museums, the National Libraries in Paris and Munich and from the Vatican. There are fifty-four plates, three hundred and sixty-three full page and two thousand two hundred and seventy-seven other cuts. In the beginning, the editors planned the Encyclopedia without an index volume following the general practice. After the appearance of the first volume, they were urged by numerous subscribers to make the work more serviceable by the addition of an index. Following this suggestion, they issued the sixteenth or index volume of the Encyclopedia in 1914. This volume contains not only an analytical index but also "courses of reading" in which subjects, necessarily scattered by alphabetical order, are arranged systematically in groups to furnish outlines for study and coherent reading. The Encyclopedia is thus a satisfactorily complete series of text books on such branches of knowledge as Scripture, apologetics, Church history, philosophy. Two thousand nine hundred and eighty-one subscriptions were received before the first volume appeared. This was a notable achievement in the publishing business. In the period from 1907 to 1914 approximately thirty-one thousand sets were sold. The total sales before the end of the year 1920, amounted to approximately sixty thousand sets. The Knights of Columbus, the Catholic Layman's Association of New York, and societies in Philadelphia, Boston, Chicago, Buffalo and Toledo, placed sets in school, public, and other libraries. It is an interesting fact that, in England, the principal purchasers of the Encyclopedia are the churchmen of the Anglican denomination.

"The Catholic Encyclopedia" is a monumental work, learned, impartial, international, and authoritative. The *Watchman,* Boston, declared it "the greatest work ever undertaken for the advancement of Christian knowledge since the days of Trent." "The greatest triumph of Christian science in the English tongue" was the characterization given by the *Dublin Review,* London; "the grandest thing done by English-speaking Catholics since the Reformation" was the description in the *Catholic World* of New York. "The most distinguished scholars of Europe as well as of America have lent their aid in the production of this now famous Encyclopedia, so that the volumes are of value not only to the ordinary reader but also to experts in the sacred sciences," said the *Irish Theological Quarterly,* Dublin. The articles possess "exactitude and precision" (*Etudes,* Paris) and are, according to the *Annals of the American Academy,* Philadelphia, "scholarly, temperate, fair, and generally abreast of the most recent research." "A work of considerable erudition," said the *American Hebrew,* New York, "and remarkable impartiality, considering the natural bias with which such a book must be produced." The *Evening Transcript,* Boston, called attention to the citing of "testimony of Protestant historians as often as that of Catholics." "The Encyclopedia is of universal value and of a truly international character" (*Stimmen aus Maria Laach,* Freiburg). "It has the authority which comes of sound learning in its contributors and of the approval of a host of important members of the Hierarchy" (*Scotsman,* Edinburgh). "A thorough and learned enterprise" (*Athenæum,* London); "it is so comprehensive and thorough as to be likely to stand for some considerable time without need of revision or expansion" (*Guardian,* Manchester).

The Encyclopedia was declared "a new type, unique in itself" by the *Internationale Wochenschrift* of Berlin. Truly the Encyclopedia may make this claim. The doctrines, history, and practices of the Catholic Church are treated with accuracy and with adequacy not to be found elsewhere in the English language. "Any one who will scan these pages will find names about which it would be difficult to obtain information elsewhere," said the *Spectator*, London. The *Theologische Revue*, Münster, stated that "for Catholics it is an apologetic work of the first rank and of lasting value." The system of Catholic ethics is given. The economic and social problems of the world are considered in the light of the principles laid down by the Church. In the treatment of canon law, in which the relation to Roman law and to common law is considered, the Encyclopedia "provides a hitherto lacking means of studying the recent administrative and canonical reforms" (*Revue des Deux Mondes*, Paris). Church history is treated in a fair and scholarly manner. Civil history is also properly contained in the Encyclopedia, not only because of its intrinsic value, but also because of its relation to ecclesiastical history. There is an article on every national division of the world, with its civil and religious history, geography, and a description of its civil, religious and industrial condition. "The teachers of general history and of Church history," said the *Catholic University Bulletin*, "will find in the Encyclopedia a wealth of authentic information on practically every topic that they will be called upon to treat in their classes." The great systems of religion, besides the Catholic, are described so that the Encyclopedia "is almost indispensable to the religious scholar of any school or belief" (*St. Andrew's Cross*, Boston). The *Lutheran Observer*, Philadelphia, declared that the value "to the Protestant is very great" and the *Central Baptist*, St. Louis, commended the fact that there is "no attempt to manufacture facts or to twist them to fit theological theories."

Art, on which there are five hundred specific articles, Education, Music, Philosophy and Science, are treated with a thoroughness appropriate to a general encyclopedia of the highest grade. Three hundred articles are devoted to philosophical systems and the lives of philosophers. There are approximately three hundred biographies of scientists, members of the Church, to whom all scientists, regardless of belief, have given eminence in rank. The bibliographies are notable. Titles of books by non-Catholics, as well as by Catholics, modern, preferably in English but also in other languages, are appended to each article to direct the reader to further sources of complete and reliable knowledge. The reviewer in the *Independent*, New York, asserted that he "reserved for a closing word of praise the bibliographies. These are to his mind, a sufficient reason for any scholar, Protestant or Catholic, desiring to possess the Encyclopedia." Even the more mechanical features are entitled to distinction. The *Revue Historique*, Paris, praised "the excellence of the paper, the high grade of press-work, the numerous illustrations, so well selected and pleasing, the clear and exact maps," and the *Literary Digest*, New York, "noted that the leaves of the book have been stitched together by a process which makes it possible for a volume to lie open flat no matter where it is placed. In this respect a fine specimen of good book-making has been produced."

At the inception, during the construction, and at the completion of the Encyclopedia, the editors were encouraged by non-Catholic, as well as by Catholic, by layman, as well as by clergyman. "No work of modern times," said *America*, New York, "has called forth so many sincere encomiums from so many diverse sources." Cardinal Farley gave many evidences of his confidence in the editors and of his earnest desire for their success. The Holy Father, Pius X, at the conclusion of the work, conferred upon the editors the papal decoration *Pro Ecclesia et Pontifice.*

THE CATHOLIC PRESS

THOMAS F. MEEHAN

AS in most other enterprises of fundamental worth, we Catholics were the first printers and publishers on this North American continent, but we have neglected to insist on the recognition of our right to that distinction. A popular fallacy, industriously propagated, claims that the first book printed in North America was the "Bay State Psalm-Book," issued from the Daye press, at Cambridge, Massachusetts, in January, 1639. The fact is there were Catholic books printed in Mexico and Peru nearly a century before that date.

The oldest extant book printed in North America is a Catholic Catechism, "Doctrina Christiana," an imperfect copy of which is included in the collection of the John Carter Brown Library, at Providence, Rhode Island, and a perfect copy in the splendid array that the generosity of Mr. Archer Huntington has gathered in the New York library of the Hispanic Society of America. These are the only known copies of this little book, the purpose and exact date of which are told in its dedication:

> To the honor and praise of Our Lord Jesus Christ, and the Glorious Holy Virgin, His Mother. That is for which is finished the present treatise. The which was seen and examined and corrected by order of the Right Reverend Lord Bishop Juan Zumárraga, first Bishop of Mexico and of the council of His Majesty. It was printed in the great city of Tenochtitlan, of Mexico, of this New Spain. And in this house of Juan Cromberger, by order of the same Lord Bishop, Juan Zumárraga, and at his cost. The printing was finished on the 14th day of June of the year 1544.

But this was not the first book printed in North America. That honor belongs to the "Spiritual Ladder"

(Escala Spiritual) by Saint John Climachus, which was issued in 1541, in a Spanish translation done by Juan de Estada for the use of the Franciscan novices of his monastery. Padilla in his "Historia de la Fundaciòn y Discurso de la Provincia de Mexico" (Madrid, 1625, p. 542) says:

> The first book that was written in this New World and the first in which the art of printing was employed was his work. There was usually given to the novices a book by Saint John Climachus. And as it did not exist in any language he was directed to translate it from the Latin. He did it quickly, and with elegance, for he was an elegant Latin and Spanish scholar. It is an evidence of the devotion of [the Province of] San Domingo of Mexico that one of her sons was the first who printed in this New World, and that he printed as devout a work as the "Spiritual Ladder" of Saint John Climachus.

The first American book therefore was a Catholic manual of devotion; written by a Catholic Saint; printed by a Catholic monk, in Catholic Mexico in 1541, and not a Protestant Psalm-Book, compiled by a Protestant minister for Puritan New England, in 1639. Unfortunately no copy of the "Spiritual Ladder" has survived, but in addition to the Mexican "Doctrina Christiana," there were seven books printed in Peru before 1600 and copies of most of them are also in the Brown Library at Providence and in the Hispanic Society's Library in New York. A long list of books printed in Mexico from 1539 to 1600 can be found, with biographies of the authors and facsimilies of the title pages, in "Bibliographia Mexicana del Sigo XVI," by Juan Garcia Icazbalceta (Mexico, 1886). Discussing the identity of the first book the Catalogue of the Brown Library (Providence, 1875) comments:

> For a long time this honor was awarded to the "Doctrina Christiana." There is now strong evidence for believing that printing was introduced [into Mexico] nine years before that time and positive evidence by existing books that a press was established in 1541.

One Theophilus Mettez, who was the assistant sacristan at Saint Anne's Church, Detroit, in the then Territory of Michigan, and a sort of parish Town Crier, must pose as the starting point for the genesis of the Catholic Press of the United States, and 1806 the date. The pastor of Saint Anne's was the famous Sulpician missionary, Father Gabriel Richard, who had been driven across seas from his native France by the Revolution. He wanted his parishioners to know the news, business, social and religious, so he had his sacristan cry it to them as they went out of church after Mass. As an improvement on this method, next he caused these items to be written out and posted on a bulletin board. A further evolution was the purchase of a printing press in Baltimore, which was transported to Detroit with much labor, and on which was brought out, on August 31, 1809, Michigan's first newspaper, the *Michigan Essay or Impartial Observer*. One and a half of its sixteen columns was printed in French and it made no special claim to being a Catholic paper. It failed after the first issue, but Father Richard kept his press going and printed various pamphlets and books he deemed necessary for his Mission.

He was a very remarkable man and must be recognized as a zealous priest, a self-sacrificing philanthropist, a sagacious friend of education and public benefactor. He is the only priest ever elected to the Congress of the United States, in which he served as a Territorial Delegate from Michigan in the sessions of 1824-25. Michigan honors him as among the most illustrious of her pioneer founders.

The *Shamrock or Hibernian Chronicle*, begun as a weekly in New York, December 10, 1810, by Thomas O'Conor, was the next venture, but, like its Detroit predecessor, it did not assume to be a distinctively Catholic paper, although the son of the projector, the famous lawyer, Charles O'Conor, tells us that his father's pen "was ever directed in vindicating the fame of Ireland, the honor of our American States, or the truth and purity of his cherished mother, the Apostolic Church." This paper lasted until August 17, 1817.

As the projector of the first distinctively Catholic paper the credit must be given to the illustrious Bishop John England of Charleston, South Carolina. "The writer would add," he said of it in 1832, "that during upwards of ten years he and his associates have at a very great serious pecuniary loss, not to mention immense labor, published a weekly paper, the *United States Catholic Miscellany,* in which the cause of Ireland at home and Irishmen abroad and of the Catholic religion throughout the world has been defended to the best of their ability." This paper was one of the victims of the Civil War, but during its earlier years many of the masterful essays of Bishop England designed "to meet and in some degree to correct the very serious misrepresentations which a press professing to be under religious influences continually scatters through the land," were printed in its columns. He had the valuable aid in its conduct of the Reverend Doctor Ignatius A. Reynolds, later the second Bishop of Charleston, and of his sister Joanna England, a woman of splendid mental equipment.

On April 2, 1825, the first issue of the New York *Truth Teller* appeared, sponsored by the Reverend Doctor John Power, pastor of Saint Peter's Church, and published by William Denman, who made up for his own lack of literary culture by enlisting the services as "contributing editors" of the Reverend Thomas Levins, the Reverend Joseph Schneller, the Very Reverend Felix Verela, Thomas O'Conor, Doctor James Macneven and Thomas Brady, who were all trenchant controversialists. Its career extended up to 1855. On October 5, 1833, because of its leaning to Trusteeism, a rival was set up in the *Weekly Register.* This lasted only three years, and another *Register,* begun in 1839, followed, to be combined, in 1840, with the *Freeman's Journal,* edited by James W. White, Eugene Casserly and John T. Devereux. In 1842 Bishop Hughes took over this paper, and five years later sold it to James A. McMaster, who continued its editor until his death, December 20, 1886. It was under his direction the first Catholic weekly of really national influence and circulation, though Bishop England's *Miscellany* made a favorable start in that direction. During the last years of McMaster's life he had the editorial assistance of Maurice Francis Egan. The *Freeman's Journal* died in June, 1918, a casualty of the great World War. Of its early contemporaries there survive, at this writing (October, 1822), only the *Catholic Telegraph* of Cincinnati (1831); the *Pilot*, Boston (1836) and the *Catholic*, Pittsburgh (1844).

There have been other New York papers. The *Tablet* (1857-1893), was founded on the relics of D'Arcy McGee's *American Celt.* Mrs. M. A. Sadlier (the wife of James Sadlier, who, with his brother Denis made up the firm of D. & J. Sadlier & Co., its proprietors, a concern that for two generations was the leading Catholic publishing house of the country), Orestes A. Brownson, Doctor Henry J. Anderson and Lawrence J. Kehoe were its notable editors. Most of Mrs. Sadlier's stories and translations appeared first in the *Tablet.* In 1859 the *Metropolitan Record* started as the personal organ of Archbishop Hughes. Until its publication ceased in 1873 it had but one editor, John Mullaly. Patrick V. Hickey in 1872 had an auspicious opening for the *Catholic Review*, a high-class paper much before its time, and carried it on with the *Catholic American*, and the popular serial publications of the Vatican Library, until his death in 1889, when the Reverend John Talbot Smith conducted it until it suspended in 1899. The *Catholic News* was founded by Herman Ridder in 1886 and attained a large and widespread popular circulation. The distinguished historian, Doctor John Gilmary Shea, was its editor when his career closed, February 22, 1892. The most radical departure from old ideals of

Catholic journalism was made in April, 1909, in the form and programme of *America*, a Catholic review of the week which since has achieved international success, influence and repute. The Reverend John J. Wynne, S. J., was its first editor, his successors being his brother Jesuits, the Reverend Thomas J. Campbell and the Reverend Richard H. Tierney. The enviable position of the most universally quoted publication of its kind in the English language was attained under Father Tierney. Brooklyn has had four papers, the *Brooklyn Catholic* (1869-1870); the *Examiner* (1882-1887); the *Leader* (1890-1893) and the present diocesan organ, the *Tablet*, begun under private auspices, April 4, 1908, and then taken over by Bishop McDonnell and made the official publication in December, 1909.

Other sections of New York State have local papers: Albany, the *Catholic Chronicle* (1906); Syracuse, the *Catholic Sun* (1892); Rochester, the *Catholic Journal* (1889); and Buffalo the *Echo* (1915) and the *Catholic Union and Times* (1872), which preserves the traditions and influence won for it by its old director, the Reverend Patrick Cronin.

In Boston the venerable *Pilot* succeeded under the ownership of Patrick Donahoe, on September 5, 1836, the *Jesuit or Catholic Sentinel* (September 5, 1829), a venture of Bishop Fenwick that failed. To Patrick Donahoe the Catholics of New England owe a large debt of gratitude, for few men did more to advance the progress of the Church all over the United States during the constructive era from 1830 to the end of the nineteenth century. When in 1876, through no direct fault of his own, he was forced into bankruptcy, Archbishop Williams assumed the ownership of the *Pilot* and held it until 1890, when Mr. Donahoe, having bravely rehabilitated his fortunes, was able to buy it back and hold it until his death, March 18, 1891. In June, 1908, Cardinal O'Connell assumed control and made the *Pilot* his official paper. During its earlier years the editors of the *Pilot* were Thomas D'Arcy McGee, Doctor J. S. Bartlett, the Reverend John P. Roddan, the Reverend J. M. Finotti, John Boyle O'Reilly and James J. Roche. In Connecticut the Hartford *Catholic Transcript* (1876), is the diocesan paper with one of the most interesting and well-written editorial pages in the whole Catholic circuit. Providence, Rhode Island, also has a vigorous paper in the *Visitor* (1875).

Baltimore, on the ruins of the old *Mirror*, established in 1849 and once a paper of national repute which lasted with a checkered career until 1908, has now firmly fixed the thoroughly up-to-date *Catholic Review* (1913).

Philadelphia boasts of the *Standard and Times*, one of the very best edited papers we have. It started as the *Standard* in 1866 and in 1895 absorbed the rival *Catholic Times* of which the Reverend Louis A. Lambert was the editor. The first Catholic paper in Philadelphia was the *Herald* (1822), an incident of the Hogan schism. There were several other *Catholic Heralds* published at intervals from that time until 1873. The Pittsburgh *Catholic*, established by Jacob Porter and Bishop O'Connor, has flourished since March 16, 1844, with an aggressive rival, the *Observer*, since 1899. Once the *Catholic Advocate* of Louisville, Kentucky (1835), when the great Martin J. Spalding, Doctor Reynolds and Ben. J. Webb were its inspiration, had a national repute, but it failed in 1858. Still vigorous, the New Orleans *Morning Star* (1867) is notable for having on its list of one time editors the two famous Southern poets, the Reverend Abram J. Ryan and James R. Randall.

St. Louis had a paper, the *Shepherd of the Valley*, of which a convert, R. A. Bakewell, was editor (1832-1854), that set the native Americanists by the ears, and quotations from which crop up even now in the fulminations of A. P. A. and similar agents of intolerance. It was the first religious publication of any kind in St. Louis. After it died in 1854 the *Catholic Leader*, the *Western Banner*, and the *Guardian* had fitful existences as its successors. The *Western Watchman* (1865) and the *Church Progress* (1878) now bid for popular favor. Of the former the late Reverend D. S. Phelan, the last of the old-style "personal" editors, was in control. It is now managed by the local Fathers of the Vincentian Community.

Chicago has had a number of ventures since 1852, when there appeared the *Western Tablet*, of which James A. Mulligan, the Civil War military hero, colonel of the Twenty-third Illinois volunteers (the Western Irish Brigade), was the editor. The *New World*, the present diocesan organ, was first published in 1892. The western weekly of widest circulation is the *Ave Maria*, founded at Notre Dame, Indiana, in 1865. Since 1874 the Reverend Daniel E. Hudson, C. S. C., has made its repute international as a scholarly literary publication.

The *Michigan Catholic* of Detroit is diocesan property. It dates from 1872, and the *Catholic Vigil*, of Grand Rapids, from 1921. In Milwaukee H. J. Desmond has evolved the *Catholic Citizen* (1878) into a sort of tri-State journalistic chain.

Ohio is well provided for. Besides the senior member of the fraternity, the Cincinnati *Telegraph* (1831), whose list of editors begins with the names of Archbishop Purcell, his brother Edmund, Bishop Rosecrans and the Reverend Doctor Callaghan, there is the vigorous *Catholic Columbian* of Columbus (1875), the *Universe* of Cleveland (1874) and the chain *Bulletin*, in five editions, of Cleveland (1911). Other western papers doing splendid service are the *Catholic Bulletin* (1911) and *Northwestern Chronicle* (1866), St. Paul, Minnesota; *True Voice*, Omaha, Nebraska (1903); *Catholic Register*, Denver (1912); *Catholic Sentinel*, Portland, Oregon (1870); *Northwestern Progress*, Seattle (1883); *Catholic and Record*, Indianapolis (1910); *Catholic Messenger*, Davenport, Iowa (1882); *Western*

World, Des Moines (1904); *Catholic Advance,* Wichita (1888); *Catholic Register,* Kansas City (1899); *Catholic Tribune,* St. Joseph (1879); San Antonio, the *Southern Messenger* (1892). On the coast the San Francisco *Monitor* began in 1852 and has had a number of able pens in its editorial service; while the *Leader* (1902), in the Reverend Doctor Yorke, harks back to the good old times of militant editing.

Following the Catholic Lay Congress of 1889 a Catholic Press Association was formed and annual conventions were held, usually in conjunction with the national conventions of the Federation of Catholic Societies. Apart from the passing of resolutions urging support of the Catholic press and the stimulus of social intercourse among those present, nothing of a very practical nature resulted from these meetings. In 1911 the Association was formally incorporated in the State of New York, and with a membership of forty-seven periodicals in various parts of the country made a special effort to expand its facilities for news gathering and to promote the improvement of the publications forming the organization. Arrangements were made for foreign correspondence, especially by cable from Rome, and such other details of a modern press service as came within the limited financial resources of the Association. This progressive move was due mainly to the efforts of Bishop J. J. Hartley of Columbus, Ohio; Charles J. Jaegle of Pittsburgh; Doctor Thomas J. Hart of Cincinnati; Edward J. Cooney of Providence; Reverend O. T. Magnel of Hartford; Nicholas Gonner of Dubuque; J. P. Chew of St. Louis and C. M. Becker of Brooklyn. This new programme was working satisfactorily when the World War broke out, the exigencies of which forced the organization of the National Catholic Welfare Council and its incidental Press Bureau. This absorbed the functions of the Catholic Press Association and developed the distribution and collection of material for the Catholic press on a much more elaborate and comprehensive scale, as is detailed in the special article devoted to that topic. The Press Association, therefore, after this, took on a merely formal and nominal character.

In September, 1919, the *Catholic Book News* published a list of 313 Catholic newspapers and magazines then being issued. There has since been no material change in this total. The desirability of a Catholic daily has frequently been agitated and a number of schemes to bring it into existence had been projected without any definite outcome until July 4, 1921, when the first issue of the *Daily American Tribune* appeared in Dubuque, Iowa. This paper has since continued making a presentable daily appeal for support in the necessarily limited section through which such a venture could circulate. Nicholas Gonner, the owner of several publications in the German language, who started in 1899 at Dubuque the *Catholic Tribune,* a weekly in English, was the founder also of this daily paper. He began by expanding the *Tribune* into a tri-weekly issue, promising to make it a daily whenever he received a definite number of advance subscriptions. This was accomplished on the date mentioned, after a constant reiteration of the idea for a few years. The suggestion that it could be followed by the starting of similar dailies, or a chain of them, in other cities, has since been mooted by Mr. Gonner, but with no further (November, 1922) imitations of his initial venture. Dailies in other languages than English, published by and for Catholics, have been successful for years. The most notable of these are, in Chicago: the *Draugas* (Lithuanian, 1916), *Edinost* (Slovenian, 1915), *Narod* (Bohemian, 1893); in St. Louis: *Distmerika* (German, 1872); in Buffalo: *Der Buffalo Volksfreund* (German, 1868); in Milwaukee: *Nowiny Polskee* (Polish, 1917); in Worcester, Massachusetts: *L'Opinion Publique* (French, 1893).

Many brilliant and able Catholic journalists have

Patrick Donahoe

contributed to the building up of the secular press in all parts of the country. Not all of them, unfortunately, were practical in the observances of the rules of their Faith. Notable among these editors and writers in the early days were James Duane, Mathew Carey and Robert Walsh in Philadelphia; the elder James Gordon Bennett of the New York *Herald* and these members of the staff of that paper, Thomas B. Connery, Thomas H. Hamilton, Januarius A. McGahan, "the Liberator of Bulgaria," Thomas White, Jerome Collins, Arctic explorer and inventor of the now universal Weather Bureau; J. J. O'Kelly and J. I. C. Clarke; John R. G. Hassard of the *Tribune,* the pioneer Wagnerian music exponent and the man who read the famous cipher telegrams of the Tilden-Hayes election contest; Hugh Hastings of the *Commercial Advertiser;* Henry McCloskey and Thomas Kinsella of the Brooklyn *Eagle;* Henry O'Reilly of the Rochester *Advertiser,* founder of New York's State Agricultural College and promoter of S. F. B. Morse's infant telegraph system; William Cassidy of the Albany *Argus* and the Farrells, father and son—the latter now a Jesuit priest—who followed him; Joseph O'Connor of the Rochester *Post-Express* and William Purcell of the *Union-Advertiser;* Alfred M. Williams of the Providence *Journal;* Hugh O'Brien and Stephen O'Meara in Boston; John R. Walsh, Margaret B. Sullivan and James Kealy in Chicago; the Knapp family in St. Louis; the Abells of the Baltimore *Sun;* the Cowardins of Richmond; Patrick Walsh of the Augusta *Chronicle;* C. E. Gayarré and Charles Dimitry of New Orleans; Theodore O'Hara, who wrote "The Bivouac of the Dead"; Daniel O'Neill of the Pittsburgh *Dispatch;* Thomas J. Keenan and the Barrs of the same city; Thomas Fitzgerald of the Philadelphia *Item,* James O'Connell of the *Star,* and D. K. O'Donnell of the *Press;* James J. Jordan of Scranton *Truth*—these are only a few of the many successful newspaper men whose names could be cited.

In the old times the editor had a personality that gave him special prestige and standing. This in some few instances, especially during the controversial days of the first half of the nineteenth century, built up for several Catholic editors a national influence and following. Notably was this so for the essayist and philosopher, Orestes A. Brownson; for James A. McMaster of the New York *Freeman's Journal,* and in a minor degree for Father John P. Roddan of the Boston *Pilot;* Judge Bakewell of St. Louis; the Reverend Doctor Charles I. White of Baltimore and the Purcells of the Cincinnati *Telegraph.* Brownson undoubtedly was the intellectual giant of the era. His characteristics have been tersely and comprehensively noted by the Reverend Doctor Thomas F. Coakely of Pittsburgh:

> Such was the magic of his name, and such his influential following, that at one period of his career, he was looked upon as one of the most implacable and dangerous foes of Christianity in the English-speaking world. His conversion (in 1844), consequently, was an epoch in the history of the Catholic Church in this country, just as that of Newman, which took place a year later, is a milestone in the history of English Catholicism. Of all the distinguished converts to Rome in this country, Brownson is easily the first. In him the submerged Catholics found a champion who in intellectual power was the superior of any publicist in the land. His conversion fixed, once for all, the attention of the American non-Catholic world upon the fact that Rome could lead into her fold and win to her cause one of the great intellects of the nineteenth century. . . . He has seldom been excelled for the skill with which he could mobilize a whole army of arguments, to attack an opponent or defend a position. His contributions to English literature must be numbered among the permanent assets of the language. There are whole passages in his finished essays that, for sweep and range of vision, profundity of thought, and purity of diction, rival the productions of the acknowledged masters of English prose, and our ears at times fairly ring with the majestic cadence of his finely chiseled sentences. Memories of the Fathers and Doctors of the Church will often recur to those who read Brownson, for he seems to share the energy of a Tertullian, the fire of a Cyprian, the polemic ability of an Athanasius, and the eloquence of a Chrysostom.

His *Quarterly Review,* the first number issued January, 1844, and the last, October, 1875, easily leads all our periodical literature and even to-day can be consulted as a very arsenal of argument and facts.

Robert Walsh, publicist, diplomat (1785-1859), founded in Philadelphia in 1811, the *American Review of History and Politics,* the first quarterly review on this side of the Atlantic. He also founded and edited the *National Gazette,* and when he passed away in Paris (February 7, 1859), it was said his death severed "the literary and intrinsical link between Jefferson, Madison and Hamilton and the men of the present day." He was one of the first students entered at Georgetown College and his wife was the daughter of Jasper Moylan. Philadelphia seems to have had a special attraction for such high-class periodicals. The *American Catholic Quarterly Review* was begun there in 1876 and has had associated with it the Reverend Doctor James A. Corcoran, Archbishop P. J. Ryan and George D. Wolf. The *Ecclesiastical Review,* a monthly begun in 1889, is recognized as the special organ of the clergy, and from the same office a similarly well-edited magazine for the laity, the *Dolphin,* was issued for several years.

In New York the *Review,* a bi-monthly "Journal of ancient faith and modern thought," was published at Dunwoodie Seminary (1905-1908).; and the *Fortnightly Review* (St. Louis, Mo., 1893) is the exponent of the personal views of its editor, Arthur Preuss. Historical work is well taken care of by the *Historical Researches* (1884) of Philadelphia; *Records and Studies* (1900) of New York; *Catholic Historical Review* (1918) of St. Louis; *Illinois Catholic Historical Review* (1918) of Chicago, and the *Catholic Historical Review* (1915) of Washington, District of Columbia. These publications have already preserved a large amount of valuable historical data that otherwise would have been lost.

Baltimore saw the first Catholic monthly magazine, the

Metropolitan or *Catholic Monthly* (January, 1830), which had a varying career and appeared at various times and with a variety of titles up to 1847. New York's pioneer attempt in this direction was the *Catholic Expositor* (1842-1844), the editors being the Reverend Doctors Charles C. Pise and Felix Varela. The next was Father Hecker's *Catholic World* in 1865, which still stands at the head of the list. In 1867, under the auspices of the Christian Brothers, the *De La Salle Monthly* commenced a career that culminated several years later after a fitful existence as the *Manhattan Monthly,* of which the poet, John Savage, was the editor. The *Rosary Magazine,* begun in 1891, continues as the property of the Dominican Fathers; and the *Magnificat* (1908) of Manchester, New Hampshire, enjoys the distinction of being established and very successfully managed by the Sisters of Mercy. The *Messenger of the Sacred Heart* (1866) is the organ of the confraternity of the League of the Sacred Heart; *Extension* (1906), Chicago, voices the needs and accomplishments of that missionary movement, and *Columbia* (1921) is the modernized monthly literary version of the fraternal bulletin of the Knights of Columbus. Monthlies that have run brief and creditable careers have been the *Young Crusader,* Boston (1868); *Catholic Record,* Philadelphia (1871); *Central Magazine,* St. Louis (1872); *Donahoe's Magazine,* Boston (1878); *Mosher's Magazine,* New York; *Young Catholic's Magazine,* New York (1838).

Some other Catholic editors than those already noted who deserve mention follow: John Mullaly (1836-January 2, 1915) of the New York *Metropolitan Record,* the personal organ of Archbishop Hughes, served on the staff of the *Tribune* and *Evening Post* and was the special correspondent of the *Herald* on the first three expeditions (1857-58) to lay the Atlantic cable. Another was Patrick V. Hickey of the *Catholic Review,* the first high-class weekly on modern lines; John McCarthy and Thomas F. Galway, editors of the *Catholic World,* and Manly Tello of the Cleveland *Catholic Universe.*

The pioneer Catholic publishers also, though not strictly speaking, to be ranked under the editorial heading, still merit special consideration for in large measure they directly aided in the establishment and support of many of the weekly papers. After Mathew Carey and Thomas Lloyd started the Catholic branch of the publishing trade in Philadelphia, Bernard Dornin was the pioneer in New York with an edition (1807) of Pastorini's "History of the Christian Church." He moved to Baltimore in 1809. John Doyle followed him in New York (1823) and his store, which was in Broadway where the great Woolworth building is now located, was a Catholic centre for years. He went to California in 1852. The Sadliers, Denis and James, were the founders of Barclay street's prestige in the Catholic book trade, to which they contributed the concern that for years, in addition to publishing the *Tablet,* had the largest output of books in the country and branches in Montreal and Boston. Edward Dunigan's was another important house which preceded the establishment of Father Hecker's Catholic Publication Society in 1866, of which Lawrence Kehoe was the active manager. Patrick O'Shea's imprint will be found on many excellent books put out during this period, and in the succeeding decades the names of Benziger Brothers, now the fifth generation from the original house founded in Switzerland in 1792, and of P. J. Kenedy begin to appear. Outside New York there were Kelly & Piet in Baltimore; P. F. Cunningham and Eugene Cummiskey of Philadelphia; Ben J. Webb of Louisville; Fox of St. Louis; and Walsh of Cincinnati, all doing exceptionally profitable work in the building up of the Catholic press and the spread of Catholic literature.

Although in the record of the rise and progress of the Catholic press of the United States there is many a story of disappointed hopes, wrecked ambitions, and unselfish zeal and sacrifice requited with neglect and ingratitude, the dawn of the much desired better day has come. The really deserving papers have acquired new influence and prestige and carry on the Apostolate of the Press with modern and attractive methods. With increased circulation there is improvement in editorial and literary makeup. The reports to the convention of the Catholic Press Association (1922) show that the ninety-nine publications comprising its membership have a combined circulation of about six millions. The need is evident of a strong Catholic press to stem the tide of anti-Catholic fanaticism sweeping over the country. Thus will the united result become the accomplishment of the individual aspiration, the progress of the Church and the vindication of the Truth.

SOME CONSIDERATIONS ON CATHOLIC JOURNALISTIC IDEALS

JUSTIN McGRATH

SEEKING to comprehend the full significance of the widespread critical discussion of the ethics and conduct of the press, and the questioning of its dependability under existing conditions to reflect public opinion fairly and accurately, it is necessary to start with some adequate conception of the influence the press has exerted in the nation's political life.

From the beginning of the American Government the great importance of the function of the press in our democratic system has been generally recognized. The early statesmen of the Republic were keenly aware of the essential character of its service to the public. Thomas Jefferson's belief in journalism as a necessary means of developing right public opinion, was forcefully expressed in a letter which he wrote to a friend in 1787. "The basis of our government," he said, "being public opinion, the very first object should be to keep that right; and were it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate a moment to prefer the latter."

Alexander Hamilton is reputed by historians to have been responsible for the establishment of the first national newspaper in the United States; it is positively known that he obtained financial support for it, and he and John Adams were its principal contributors. The necessity which Jefferson felt of having some organ that would reply to this paper of the Federalists induced him to persuade Philip Freneau, the satirical poet, to establish the *National Gazette*. It was in this paper that the governmental theories of Hamilton were attacked with such legal force by Madison, and with such savageness by Freneau, that the bitterness of the controversy became embarrassing to President Washington and impelled him to ask the political rivals in his cabinet to cease their quarrel in the interest of the country. Through every succeeding administration down to, and including, the campaign in which Warren G. Harding, an editor, was chosen President, the press has been a powerful factor in formulating public opinion and in shaping political action.

The two foremost commentators on the government of the United States, Alexis De Tocqueville, a citizen of France, and James Bryce, an Englishman who served as British Ambassador to this country, clearly perceived the great power of the press in the American democracy and the true importance of its service to the electorate. Said De Tocqueville:

> Its influence in America is immense. It causes political life to circulate through all the parts of that vast territory. Its eye is constantly open to detect the secret springs of political designs, and to summon the leaders of all parties in turn to the bar of public opinion. It rallies the interests of the community round certain principles and draws up the creed of every party; for it affords a means of intercourse between those who hear and address each other without ever coming into immediate contact. When many organs of the press adopt the same line of conduct, their influence in the long run becomes irresistible; and public opinion, perpetually assailed from the same side, eventually yields to the attack.

In his "American Commonwealth" James Bryce thus recorded his opinion of the importance of the press in American public life:

> Taking the American press all in all, it seems to serve the expression and subserve the formation of public opinion more fully than does the press of any part of the European continent, and not less fully than that of England.

With these facts and views in regard to the significance of the part played by the press in the development of the American political drama vividly in mind, the real significance to the public of press evolution during and since the war will be more readily grasped. That the press has undergone a change in recent years is quite generally understood. The exact nature of the change is not generally apprehended, in fact is commonly misapprehended, but there is an earnest seeking to ascertain its exact nature; for by the thinking who have been concerned about the matter and have given the subject some study, it seems indubitable that any change which affects the ideals or character of the press ultimately must prove of grave political consequence. And it is because of this anxiety, constantly becoming more widespread through articles in the magazines and public discussion, that there is so much interest at present in knowing all that may be learned about the conduct of the newspaper press, the influences which are brought to bear upon it and the extent to which, if at all, these influences actually affect the conscientiousness and integrity with which the press is discharging its responsibility to keep the people rightly informed and to advise them at all times with candor and with honesty.

In 1917 Hilaire Belloc, publicist of international reputation, in the preface to a volume on "The Free Press," outlined his purpose as follows: "I propose to discuss in what follows the evils of the great modern Capitalistic Press, its function in vitiating and misinforming opinion and in putting power into ignoble hands, its correction by the formation of small independent organs, and the probable increasing effect of these last."

Mr. Belloc drew a strong indictment against the press of Great Britain. He asserted not only that it had become beyond any dispute capitalistic, but he charged it with constant and deliberate corruption of public opinion in order to serve its own commercial purposes and, in some instances, the political ambition of the proprietor.

Since the World War, Hugo Stinnes, the German "superman," who has captured the imagination of the world by the vastness and success of his financial and industrial enterprises, has been buying up newspapers in Germany and has acquired such a string of them that his position in the newspaper field in Germany is comparable to that of the late Lord Northcliffe in England. Stinnes has made little concealment of his purpose to use his papers to further his financial, industrial and political aims.

While it is not to be denied that the American press in the past decade has shown some tendency towards commercialism, evolution in that direction, it must be admitted, has been far less marked in the United States than in England and Germany.

Professor James Melvin Lee, the author of an excellent history of American journalism, makes the assertion that the ethics of the newspaper profession in the United States to-day are higher than those of any other profession. Without disagreeing with Professor Lee on this point, it can be demonstrated that there are many tendencies in American journalism to-day which are causing alarm not only to publicists who are familiar with them and have pondered on the probable effect they will have on the nation if unchecked, but which are giving concern also to some of the far seeing among the editors. It will here be shown that there have been at least three developments in journalism in this country in the past decade which are of the highest significance and public importance. These are:

First: The marked tendency of great dailies toward concentration and the monopolization of their particular field.

Second: The rise of a strong labor press in protest against unfairness on the part of the so-called capitalist press.

Third: The establishment by the Hierarchy of an international press service to strengthen the Catholic press of the country, with the view to making it a counteracting force to the demoralization being caused by the increased attention given by the secular press to crime and scandal and paganistic views of life.

To support the assertion that there has been a marked tendency towards concentration and monopoly in the press, authoritative expert testimony can be adduced. Mr. Oswald Garrison Villard, editor of the *Nation,* in an article on "Press Tendencies and Dangers," printed in the *Atlantic Monthly* for January, 1918, and afterwards reprinted in pamphlet form, made many interesting observations. He called attention to the fact that "Ayer's Newspaper Directory" showed a steady shrinkage during the previous three years in weeklies, semi-weeklies, tri-weeklies and semi-monthlies, there being 300 less in 1916 than in 1914. He added that there lay before him as he wrote "a list of seventy-six dailies and weeklies over which funeral rites have been held since January 1, 1917." Mr. Villard concluded his observations as follows:

> In this situation many are turning to the Socialistic press as their one refuge. They, and multitudes who have been gradually losing faith in the reliability of our journalism for one reason or another, can still be won back if we journalists will but state our thirst for reliable, trustworthy news, for opinions free from class bias and not always set forth from the point of the well-to-do and the privileged. How to respond to this need is the greatest problem before the American press. Meanwhile, on the business field, we drift toward consolidation on a resistless economic current which foams past numberless rocks and leads no man knows whither.

The situation has not bettered since Mr. Villard wrote. "Ayer's American Newspaper Annual and Directory" for 1921 listed 22,373 publications, a decrease of fifty-five from the previous year. In the introduction to the 1921 edition it is stated:

> This volume includes 1086 new publications; the suspensions and consolidations during the year make the net loss 55. Last year's decrease was 646. We show in this

> issue 10,894 towns where newspapers are published, a decrease of 94 from last year. The net decrease in the six years since the war started has been 2351. The total number dropped during the year through suspension or consolidation was 141. Consolidations, especially of daily and weekly papers, were very numerous.

Mr. Melville E. Stone was for twenty-five years the general manager of The Associated Press, and when he retired *Collier's Weekly* published "Mr. Melville E. Stone's Own Story" as a serial. The serial was introduced by a character sketch of Mr. Stone by Mr. Willis J. Abbott, a journalist of nation-wide distinction and now (1922) the editor of the *Christian Science Monitor.* In this sketch Mr. Abbott discussed press tendencies in the United States illuminatingly. He said:

> The business of publishing a newspaper, particularly a morning newspaper, is a precarious one. Journalists of middle age have seen five dailies perish in Chicago, so that great city to-day is represented in the morning field by but two papers. Cleveland, Detroit, Minneapolis and St. Paul, each of which a few years ago supported two or more morning papers, now have but one each. During the past few weeks the historic St. Louis Republic has suspended publication, leaving the Globe-Democrat alone in the field.
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> If the press is a useful force for the creation and direction of public opinion this concentration of its control in a few hands is a social and political menace. If there is reason to believe that free discussion of public questions is desirable, it is unfortunate that St. Louis or Detroit is to have no Democratic daily.

Mr. Abbott did not tell the whole story about the consolidation of dailies in the various cities. He might have mentioned many others; and he omitted the most notable of all, Mr. Munsey's consolidation of the New York *Press* and the New York *Sun,* both papers of large circulation and national reputation, with the New York *Herald.* He omitted also reference to the Hearst string of papers, made up of over a dozen dailies in leading cities located in all sections of the country. The only newspaper syndicates in the world comparable in power and influence to the Hearst string are those of Northcliffe in England and Stinnes in Germany.

Moreover, no reference was made to the fact that in addition to the Hearst Service, which furnishes its news and features to a great number of papers throughout the country not owned by Mr. Hearst, the New York *Times*, the New York *Herald*, the Chicago *Tribune* and the Philadelphia *Public Ledger* also syndicate their news and features to papers over the country. The Associated Press and these syndicates exercise an influence over the news situation and indirectly over newspaper opinion in the United States which might be compared to the influence of the Five Great Powers in the Paris Peace Conference. Like the small nations, the small dailies are independent but are not self-sufficient. They must get their general news from one of four or five agencies and their features from some one of the big syndicates. All they really originate is their local news and their editorial opinions, and if it be true, as one distinguished journalist has asserted, that the men who write the news headlines in a paper exert a greater influence on the public mind than those who write the editorials, then it can be readily appreciated how little public opinion is based upon painstaking individual study of public questions by editors and how much is predicated upon the presentation of the facts as received from the great distributing news agencies; for every expert newspaper man knows that while the news agencies do not send out headlines, the headlines which are written in the various home offices are inspired by the manner in which the agencies present the news. The points which the agencies play up in their reports are the points which will find expression in the headlines.

It would be untrue and foolish to assert that newspaper opinion has been monopolized, but it is quite within the truth to say that real individuality of editorial thought is not by any means as extensive as the reading public generally believes it to be; nor as it was say twenty years ago, when editors were more self-reliant. In truth, not a few editors of to-day form their opinions with as little study and reflection as does the average man. Few people really have individual opinions, that is, opinions based upon their own study and thought. The opinion of the man whom you meet on the corner or in the club and with whom you engage in discussion about a political or civic matter, more often than not, is the opinion he has appropriated from some paper or received from another with whom he has conversed, perhaps but a few hours before. Many editors get their opinions in similar fashion. There can be little doubt that as news agencies and newspaper syndicates have expanded there has been a proportionate loss of individual intellectual initiative on the part of editors. Their thought is not controlled now any more than it was twenty years ago, but unquestionably it is vastly more influenced. And that is a very important consideration in considering the manner in which the power of the press on public opinion is at present exercised.

Twenty-five years ago, when most of the papers in the big cities sold for three cents and many of them for five, the subscriptions formed a much larger part of their revenue than in the pre-war period when most of them were selling for a cent. In those days it was the opinion of the public on the paper's policy that counted most and the opinion of the advertisers that counted least. Then the editor *was* the "great" man in the institution. Many of the old-time editors would not only have been insulted, but would have expressed their wrath to a publisher or business manager who would have suggested that commercial considerations should be given weight in a decision as to editorial policy. Now it is the publisher who is the "great" man in the institution. His views are as weighty in the editorial sanctum as they are in the business office, and if he is the chief owner, or owner's representative, he is constantly on the job, suggesting and advising. In most newspaper organizations—there may still be a few exceptions—where there is an editor and a publisher, as distinct from the owner, the editor is the subordinate of the publisher. The business office is now in ascendancy over the editorial sanctum. The newspaper which advertises itself as "America's greatest newspaper" has openly declared that it is a "commercial institution."

Now it should not be inferred from what has been said that there is the intention to convey the slightest suggestion that any moral turpitude is involved in the increased influence of the commercial interest of the great newspapers over its editorial control. Twenty-five years' experience divided among three of the greatest services in the country bred the conviction in the writer's mind that the ethics of newspaper conduct are higher than those of any other profession, as Professor Lee declares. All that it is intended to suggest is that as the value of the great newspaper properties has increased, as it has very largely in most, and enormously in many instances, their class consciousness has increased with it, to a greater or less extent. And this class consciousness has affected their viewpoint of social and political conditions to a more or less marked degree. Unselfish public service of a high character is still rendered upon occasion, even at risk, but the urge to such service is not as persistent as it was, or at least is not given such free rein. In brief, as the press has grown more capitalistic it has become more conservative. In its rise to wealth it has not wholly escaped those new dispositions which it was wont in its less prosperous, but more independent days, to find cause for criticism and often for emphatic and continued denunciation when manifested by "captains of industry" or by "great aggregations of wealth"; albeit its own class consciousness is most often manifested by what it fails to do in respect to issues affecting class interests rather than in what it does.

To some extent, also, the class consciousness of the newspaper press has been affected by the organized publicity of the great interests. The growth of organized publicity is one of the remarkable recent developments of American life. The extent to which it has progressed in the past decade can hardly be realized by the general public. Few important corporations or organizations whose interests may be advanced or affected adversely by political conditions or by legislation are now without a publicity agent. Nearly all class organizations have extensive publicity bureaus. Organizations like the United States Chamber of Commerce, the Coal Operators, the American Federation of Labor, the Farmers' Alliance, and the like, have able and well-paid publicity bureaus in connection with the national headquarters they have established in Washington, and the output of these bureaus is regular and voluminous. One of the Associated Press editors in the Washington office estimated the average nightly volume of propaganda copy received by his office at 20,000 words.

Whenever there is legislation projected or pending which threatens to affect the great business corporations or organizations representing nation-wide commercial or industrial interests, the publicity bureaus of these corporations and associations become aggressively and persuasively active. They keep a steady flow of copy to the committees of Congress and to the offices of the Washington correspondents favoring or opposing the proposed legislation, according to their view as to whether it will be to the benefit or injury of the interests which they serve.

"In Washington," said a recent article in the *Dearborn Independent* dealing with 'The Publicity Man and Washington News,' "the temptation for the independent newspaper man to leave the legitimate field for that of propaganda or to share, anomalously, his talents with the two is probably greater than anywhere else in the country. For in Washington nearly everybody has an eye to 'publicity.' "

While there has been a reaction on the part of the newspapers against propaganda, it is nevertheless true that the publicity agents of the great interests are still "the media through which the news comes" to the newspapers—some of it, at any rate. Their side of the question, whatever it may be, reaches the newspapers in the best form in which the best brains of their corporation can put it. The other side, the public side quite often, usually is left dependent for the presentment it obtains to such facts and opinions as reporters of the newspapers hastily can gather. The advantage in formulating public opinion, or at least in creating first impressions, is, therefore, decidedly with the organizations which are able to anticipate the breaking of big news affecting their interests and prepare the best possible presentation of their side of the controversy for the first report of the matter.

It was the misrepresentation and unfairness of the press to labor in labor disputes that impressed upon organized labor the necessity of safeguarding itself against the spreading of misinformation which would create a prejudiced public opinion. That labor organizations in strikes have been guilty of excesses and violence is undeniable. It is nevertheless also true that, up to the close of the War, labor was constantly made to bear responsibility in the public's estimation for much bad conduct and damage which were not justly chargeable to labor. The explanation of this misrepresentation lay in the almost complete control that capital, up to that time, had of the avenues by which news reached the public. Not all of the misrepresentation which labor suffered was, by any means, due to wilful distortion of the news by those who gathered it. Much was attributable to the fact that capital had organized publicity and labor had not, and the news gatherers, following the line of least resistance, sought out those who were dispensing information. The information which they secured from most agreeably and helpfully coöperative representatives of the big interest affected was frequently colored and, at times, wholly false. When there was violence or crime in the strike, labor never got the benefit of any doubt. It was the thorough awakening of labor to its great handicap in any effort to enlist public opinion on its side because of the extent and efficiency of capital's organized publicity which brought about a decision on the part of labor to take steps to secure more adequate and fairer press representation.

The Federated Press was formed at a conference of some twenty editors of labor publications, held in Chicago in November, 1919, and the news service was actually launched in the following February from bureaus in Chicago and Washington. Shortly afterward a New York bureau was established, and attempts were made to establish reciprocal exchange of news with the London *Daily Herald.* This London plan, however, failed to materialize. Later attempts to establish a general European news gathering and distributing service likewise were abandoned, after more than a year's trial, for lack of financial support.

The service is organized on substantially the same plan as the Associated Press. Ten dailies were first enrolled, with some fifteen weeklies, in the membership. Each paper pays a weekly assessment based upon its circulation. In the winter of 1920-21 there were some twenty dailies in the organization, and at one time ninety-four weeklies. Membership has varied with the financial condition of the workers in the localities supporting the member papers—conditions affected by unemployment and by wage reductions and strikes.

Back of the Federated Press, offering it very substantial support in emergencies, is the Federated Press League, an organization of the friends of the project who subscribe from $5 to $100 a year to keep it going. There are some thirty-four local branches of this League, which publishes a weekly paper, the *Federated Press Bulletin.* One of its functions is the promotion of the establishment of new labor papers, and the strengthening of those already established, through local activity.

Since the organization of the Federated Press labor has had much less cause to complain of press misrepresentation. In fact, such misrepresentation practically has ceased in conflicts of consequence in which there is a vital public interest. In all such controversies labor now has its own press representatives on the ground. The staff correspondents of the great papers, desiring to hear from both sides, consult with these reporters for the labor press as well as with the publicity agents of the big interests. They are thus enabled to check up on their information, with the result that their reports are usually more accurate and fair. And the representatives of the great press associations also are much more careful than they were in former days. They have to be, for any misrepresentation now would be quickly and quite generally contradicted.

The establishment of the Federated Press was the press development of second importance in the last decade. Next in importance to the rise of an influential labor daily press was the coördination of the Catholic press in the country. Catholicism in the United States from its earliest days has been supported and aided by a zealous Catholic press. Over a decade ago the most prosperous and influential of the Catholic papers formed the Catholic Press Association. This association undertook to provide its members with a brief weekly cable from Rome, a weekly Rome letter, a London letter and a Washington letter. The fee charged for the service was very small and the revenue derived was not sufficient to provide a service of a high class. Some progress was made, but neither the association nor the Hierarchy was fully satisfied with its extent. During the World War, when the Hierarchy was keenly anxious to bring the full weight of Catholic power and the full measure of Catholic resources to the aid of the Government, and organized the National Catholic War Council for that purpose, the limitations of the Catholic press became better understood and more acutely felt than they had been up to that time. That the Catholics had no dailies through which to spread their appeal was, of course, regrettable, but what was more deplorable still was that there was no effective agency for mobilizing the full power of the weekly press. The Catholic Press Association, useful as it had been, proved inadequate to effect the coördination and develop the potential possibilities of the Catholic journals as a wholly satisfying auxiliary to the Bishops in the great emergency which they had to meet. The Bishops appreciated that whatever was lacking was not the fault of the papers, but was due entirely to the inadequacy of the service possible to them under the conditions which prevailed; conditions which of themselves they were unable to improve.

When the Archbishops and Bishops assembled in conference at the Catholic University of America in September, 1919, to consider the state of the Church in the United States, the condition and needs of the Catholic press was a matter which engaged their attention and which they treated in the Pastoral issued at the conclusion of the conference. In the Pastoral it was said:

> The functions of the Catholic Press are of special value to the Church in our country. To widen the interest of our people by acquainting them with the progress of religion throughout the world, to correct false or misleading statements regarding our belief and practice, and, as occasion offers, to present our doctrine in popular form—these are among the excellent aims of Catholic journalism. As a means of forming social public opinion, it is indispensable. The vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discussion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view is helpful to all our people. It enabled them to look at current events and problems in the light of the experience which the Church has gathered through centuries, and points the surest way to a solution that will advance our common interests.

CATHOLIC JOURNALISTIC IDEALS

> The unselfish zeal displayed by our Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized; and beneath the limitations thus imposed, they are doing what no other agency could accomplish or attempt in behalf of our homes, societies and schools.
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> In order to obtain the larger results and wider appreciation which their efforts deserve and which we most ardently deserve, steps must be taken to coördinate the various lines of publicity and secure for each a higher degree of usefulness.

Out of this recommendation of the Pastoral of the Bishops was born the National Catholic Welfare Council News Service. The Right Reverend William T. Russell, D. D., Bishop of Charleston and Chairman of the Press, Publicity and Literature Department of the Welfare Council, and the Reverend John J. Burke, C. S. P., the General Secretary of the Council, after thoroughly canvassing the Catholic press situation, reached the decision that the best results would be obtained by organizing a high-class news association which would provide the Catholic papers of the United States with news of Catholic activities throughout the world. Their plan was approved by the Bishops and sufficient means to carry it out pledged. The writer of this article was engaged to effect the organization, which was quickly formed, none but trained journalists of wide experience being employed. The service was started on April 11, 1920. It was organized to provide weekly cables from Rome, Paris, London and Dublin, and weekly correspondence from those four capitals and also Berlin, Vienna and Prague in Europe, and telegraph and mail service from the leading cities of the United States. All this was later augmented by mail service from Madrid, Cologne and Brussels in Europe; from Canada and Mexico City and, at intervals, from India, the Philippines and the countries of South America. Notwithstanding the fact that the rates which had been charged by the Catholic Press Association for its service were doubled, the list of subscribers increased from twenty-three to eighty-nine, among the new subscribers being six papers in Canada; two in England; one in Ireland, two in the Philippines and one in Brazil. Since the organization of the service, the German Catholics have started the *Katholische Korrespondenz* in imitation of it.

Catholic papers taking the service have increased their appeal and, in consequence, their circulation as a result of the wider interest they now have for the Catholic reading public, and there is no doubt that the spreading of information about Catholic social activities throughout the world and the Catholic viewpoint upon current events and problems in which moral issues were involved have been helpful to the formation of sounder public opinion.

It has had another effect. It has reduced the amount of misrepresentation of Catholicism in secular papers and by secular news agencies. When there was no check on these which commanded their respect, some were perniciously active in spreading slander about the Church, while many of the papers were indifferent and careless about the Catholic news reports appearing in their columns. Individual rebukes, which were occasionally administered, did not disturb them. But now that the National Catholic Welfare Council News Service is watchful of the secular news reports on Catholic matters and stands ready to give wide exposure to any misrepresentations, the secular press and the secular news agencies have learned the wisdom of being very careful about news which has a Catholic bearing.

CATHOLICS AND THE STAGE

REVEREND JOHN TALBOT SMITH, D. D.

THE question of the Stage in its relation to Church and State has always been a queer muddle, and never was more so than at present. One can say offhand that the reasons for the muddle are chiefly that the Stage is a deep-rooted social institution, nearly as old as the human race, inveterate, persistent, always to be reckoned with, popular in every generation, powerful and profitable enough to be sought and used by the interested and selfish, and rarely dealt with on its merits. Such an institution ought naturally to be so valued as always to be judged on its merits; but the history of the Stage shows that prejudice, misconception and vested interests have usually interfered with the course of justice. During the Christian era the Stage became entangled, in the first nine centuries, with the struggle between Paganism and Christianity. Because of its popularity it naturally became the last stronghold of the old order, holding out on its popular traditions when gods and professors and the entire pagan social order had vanished. Outside of its greatest names and literary achievement the ancient Stage was a disreputable affair before the fall of the empire. Even the Emperor Julian, apostate and enemy of the Christ, would not lift his imperial finger to save it. It was too rotten. The churchmen and statesmen fought it in various ways, and it fought back. There was no scientific, statesmanlike study of the situation, apparently. The righteous fought to abolish the institution utterly, and the pagans struggled to maintain its least feature, no matter how vicious and foolish.

When Christians had annihilated the Roman hippodrome and the old bestial, gladiatorial shows, everything else went with them. The fight was transferred to Constantinople, where the Byzantines reigned. The story of the struggle among the vivacious Orientals is thoroughly scandalous. The Stage seemed to invade the temple and to take part in its ritual, or rather to foist its ritual on the temple. Churchmen were on both sides for reasons too minute and numerous to mention. Councils and Synods had to enact statutes against the invasion. The East was wonderfully minute, stubborn and persistent. The contest ended only with the invasion of the Turk, just as the Western contest closed practically with the fall of the empire. The Crusaders brought the stage, by sections, from Constantinople to the West. Almost the same divisions existed among the players as at present, the actors who played drama and the mob who played anything, dancers, mimics, singers, acrobats, curiosities, as in our modern vaudeville. The latter travelled haphazard like tramps and spread over the world. The drama was a slower because a more serious matter. We all know the history of the Stage from the tenth century fairly well. It is a repetition of the Eastern story, without its violent effervescence. The Church ignored the Stage usually. Churchmen were now in its favor, now against it. At the end of the nineteenth century a quiet had fallen on the everlasting question, as if the combatants had made a truce to forget each other for a decade. It seemed spontaneous. No one knew anything precise about it. It had just happened somewhat as Topsy "growed." It was discovered then that the actor had grown respectable, even distinguished, and was admitted into society. All bans had been lifted or forgotten. The Stage became a lucrative and fascinating, even distinguished, career. Puritanism still disdained it, but quietly. It seemed for a little while as if the institution had lost its former significance and the seventeen centuries pother over it had been the bad dream of historians.

MARY ANDERSON

This compression of a tangled, complex, stormy history into a page or two looks almost ridiculous to sophisticated students. However, there can be no mistake about the truce or the lull, or whatever it may be called, when the nineteenth century closed. The Stage, the play, the actor, the vaudeville cohort, were all accepted as ordinary features of the time and their product reviewed by competent writers daily. The harmonious coöperation of the Church with the Stage was often amiably discussed. Temperamental preachers occasionally declared the Stage a more penetrating power than the Church. The acting profession could be taken up by the best Christian people, for it offered money and fame as well as a career, like the law or medicine or business. To one who carried in his imagination a scene in Constantinople in the days when plays were acted in the churches, often amid tremendous clamor, the peaceful stage conditions of New York looked almost ominous, with a place for everything and everything in its place. The twentieth century has seen the truce abandoned, the calm broken, the old muddle restored in pristine glory.

The old controversies about the Stage are beginning all over again. It is unnecessary to go into details, because they are too numerous and will become a deluge erelong. Moreover the causes are in full view. Commercialism invaded the Stage in the person of Charles Frohman and several others. With that came, in due time, the modern efficiency expert, and after him the latest invention, the motion-picture, and its peculiar dramatic product. In the short space of a decade these three factors had restored the muddle to its throne and had made the Stage even a tremendous problem for experts. It is not easy to describe the consequences clearly and accurately. We know what the commercial spirit does to any art or profession. Its ravages are specially visible in the profession of law. It is a tiresome and depressing story with regard to art. The managers set out to make fortunes in the drama, and they succeeded, but at the expense of the drama. They undertook to make the drama popular, with the result that theatres are more plentiful, actors more numerous, audiences larger and profits tremendous, but the drama is poorer or meaner than ever.

So large were the profits that the money magnates of the community were drawn to a study of them. Out of that study came a new conception of the Stage. It was seen as one unit of the greater thing, what is now called the World of Amusement. Experts collected the figures showing how much money a prosperous world spends on amusement, the drama, vaudeville, opera, circus, dancing, singing, concert, freak museum and so on. The new point of view has nothing to do with art, only with amusement. Diamond and gold mines do not compare with the World of Amusement in profits. The situation when the twentieth century opened was this: Church and State had nothing more to do with the Stage, leaving it to private enterprise and public opinion; the Stage had become a department of the World of Amusement; the drama had become a section of the Stage, except as literature; the main question was profit, not the artistic, in stage productions; all the artists and artificers connected with the World of Amusement and with its specific departments might or might not consider art as a factor, but never lost sight of profit. The main consequence of this situation was that the executives of the World of Amusement sought chiefly to give the people what they wanted or thought they wanted, not what they needed or deserved.

Everyone knows what that attitude produces, but to list the details would demand a big volume. The drama and the actor have been submerged; not destroyed, but so transformed that no fitting name can be found for either; because the plays are no longer dramas, but money-making machines, and the actors are no longer artists, but machinists who can make such a machine produce money, while the audiences are just interested observers, who give up so much money regularly for being interested in the machines and the machinists. The World of Amusement has no morality, no conscience, no taste, no culture; just the ability to make money in various ways, with as little offence as possible to the popular morality, but with no objections to whatever obscenity may be popular and profitable. Of course, the great question of morality remains. Commercialism has welded into one gorgeous money-making institution things that before were sharply differentiated; has forced them into one channel, the amusement of the people; has insisted on one result, handsome profits. Now the powers that be must deal with the new institution, not merely with the Stage or the drama. That is precisely the situation in this century.

What has the Church to do with it? This is the ordinary question of the man in the street. Well, the Church found the world in the year 30 given over to various perversities in religion and gave it the true religion of Christ. It substituted for the pagan education a Christian scheme of education, for pagan art a Christian art, for pagan architecture a Christian architecture, for the pagan view of life the Christian view. At this moment, when the world has surrendered its press and education to the agnostic view of life, that is, the view which holds that we can know nothing but what we can see and experience, the Church is laboring earnestly to overcome that view by establishing a press and an education on the principles of faith and man's immortality. In due time she will take up the question of the World of Amusement and shape directly its morality; indirectly its cultural efficiency. Such matters take centuries of labor, but the labor is done finally and it is the duty of each generation to contribute its share.

The question for American Catholics at this moment is: what is to be their share? The majority will probably answer: not very much. Their status in the American republic has not been favorable to other activities than the necessary, building churches, schools, charities and organizing a good system. They have been hedged in by all sorts of prejudices, European and American, and have had to walk with great circumspection in all matters. With regard to the Stage, their situation is not happy and their attitude doubtful. From France they accepted the dictum of the great Bossuet, that the Stage, since it represents life, carries the virus of life and is evil. The New England Puritanism at an earlier day, around 1840, by its hostility to the Stage strengthened their doubtful attitude. Diocesan statutes still forbid the clergy to attend a public play, and in some dioceses suspension from their office is the penalty for the offence. While a century of experience has modified Catholic opinion, there is still a suspicion that the play is evil in itself, the theatre a place of sin and the actor a person of bad reputation. The sects condemn the Stage utterly.

The American Stage was founded and carried on for many years by actors and managers from England. The Irish character had become a feature of English dramas, through the Irish dramatist and the Irish actor, and these Irish items in the current drama soon found their way to America. The Irish character became more popular here than in England. Irish actors became favorites, like Mary Gannon and Dion Boucicault. The latter was undoubtedly the biggest force in the American drama from 1850 to near the end of the century. He invented an Irish drama which still holds popular favor, and some of his dramatic adventures are astonishing; as for instance when, in the year 1853, he produced a splendid melodrama in New York, when the Knownothings were in the height of power, entitled "The Pope of Rome." Its hero was the famous Pope Sixtus V, and for weeks Broadway audiences flocked to this play. It is perhaps an instance rather of how far the Stage was from the popular superstitions and movements than of regard for the Pope. On the heels of Boucicault and the Irish actor came an army of Irish entertainers in various forms. The variety show engaged most of them, from which came later Edward Harrigan and the four Cohans; but even more popular than the variety actor was the form of entertainment known as the panorama. This consisted of roughly painted canvas views of scenes in various lands, mounted on rollers and lighted brilliantly. As they passed a lecturer described each scene. Later a little company of actors and dancers played their pranks before them, and casually repeated the description given by the lecturer. The stereopticon annihilated this form of entertainment, and while it lasted its vogue helped to break down the old prejudice against the Stage and the actor.

After the Civil War a series of personages and events almost entirely dissipated them. Augustin Daly became the great American manager, Mary Anderson became the most notable and beloved of actresses, Catholic celebrities illumined the dramatic horizon in every department, and the too often despised Catholics began to exult in these illustrations of their natural genius. In fact, it was through the Stage that a little honor came first to the Catholics in America, who as a body were much reviled and slandered in the press and in the Protestant pulpit, not to mention the conventicles of the Knownothings. There was no argument against the beauty and talent of Mary Anderson, the ability of Augustin Daly, the mentality and success of Dion Boucicault. These had successors, like Lawrence Barrett and the Polish lady, Helena Modjeska, and finally the last development of the situation displayed the fact that at least half of the English-speaking stage was made up of Catholics. The exact figures were not known, but people familiar with the different departments of the Stage, clerical, managing, acting and laboring, are impressed with the number of Catholics, mostly of Irish blood, engaged in them.

The attitude of ecclesiastics, however, underwent no change, although forces were at work to bring it about. The first was the rise and development of what is called the amateur stage, sometimes the neighborhood playhouse or the community stage. Catholics have always been devoted to the play, as history shows; and when the regular theatre was banned they established an imitation of it in convents, monasteries, colleges and parish halls. Monks and nuns, priests, bishops, even cardinals, wrote plays for the amateur stage. In this country it became an institution of national scope, without direction or any other aim than amusement, for which special plays were written, out of which a few people made money. One of its consequences was to diminish the foolish prejudice against the Stage. Catholics became notable patrons of the drama, and incidentally, the actors and managers returned the compliment by giving benefits for church charities. Individual actors and companies appeared on the parish stage for parish benefits. It is now a regular feature of professional stage life to aid the parishes and charities wherever requested. The sects still keep the old attitude toward the Stage and will not accept these beneficences, so that the Catholics have most of them for themselves. This generosity helped destroy prejudice.

Cardinal Farley, however, abolished the annual benefit which used to be given for the orphan asylums of the Archdiocese of New York. He had a conscientious scruple about accepting money from a source which might be regarded as tainted; but his example was not followed by the clergy, and the stage folk still continue the benefits. By the year 1890 a radical change had taken place in the Catholic attitude towards the Stage. For the first time the Catholic press began to give space to dramatic reviews, mostly in praise of Catholic actors or Catholic plays. This was an innovation which brought out energetic protests from the bishops and clergy who held Bossuet's view of the drama; but they did not prevail, chiefly because the Catholic press of Europe had long maintained regular and helpful discussion and review of the current drama. The protesting bishops argued that it was bad enough to have the Stage firmly established in the cities, but it was much worse to have it brought into Catholic households through reviews of the drama in Catholic journals. The reviewers replied that the American Catholic press had as much right to review the current drama as the London *Tablet* and the Parisian *Le Correspondant.*

Thus in the last decade of the nineteenth century, when a casual and almost unnoticed truce between Church and Stage had come about, when actors had reached the social level and become even distinguished, when their profession was regarded as any other profession, the Catholic attitude had become reasonable, if not sympathetic, and the ecclesiastical authorities seemed to forget the existence of the Stage. Cardinal Manning met Mary Anderson in London, after her retirement from the stage, and expressed his regret that her piety and popularity, had helped to people the stage with Catholic girls. No one perceived at the moment that the new attitude of Catholics hinted at important consequences. Few even guessed that there was a new attitude. The pietists lamented that Catholics no longer detested the theatre, that attending it was no more a matter for confession and that Catholics in numbers made the Stage their profession. They considered this laxity. After a while came the consequences of the new attitude. The Anglican Church had founded an association for actors and called it the Actors' Church Alliance. Later a member of this society became a Catholic and organized the British Catholic Actors' Guild in London. The aim was to bring Catholic actors together socially, to secure the interest of the clergy for their spiritual welfare and to do whatever might follow. The enterprise has enjoyed reasonable success in London for the past fifteen years. It was not heard of in America, which was working for the same object in its own way.

I suggested to Cardinal Farley the appointment of a chaplain for the Catholic actors. He wished to know on what grounds, which led to a description of the nomadic life of American actors, who at that time made a tour of this nation every year, were thereby compelled to leave their families for months or to place their children in boarding-schools and spent a good part of their normal vacation looking around New York for next year's position. Often their children were neglected and themselves became indifferent. If a special chaplain were named to look after them! The Army and the Navy, the firemen and the policemen, had their chaplains, because of their peculiar method of life. Why not the actors? Nothing came of my suggestion.

Meanwhile, the Episcopalians had established the American Actors' Church Alliance in New York, through the interest of the Reverend Walter Bentley, an Englishman, once an actor, who had been familiar with the English organization. One day the secretary of the Actors' Church Alliance wrote to Cardinal Farley asking for an interview to set before him certain facts: viz., that the Alliance was doing the work of two societies, by looking after Catholic actors, while the Catholics were doing nothing in that direction; that at least half the actors of English-speaking lands were Catholics; and would His Eminence like to hear all the facts and deductions? An interview was arranged and the secretary satisfied the Cardinal that something must be done. "What would you like me to do?" asked His Eminence. The secretary would like him to become a member of their national council, so that they could say to the Catholic priests and actors who had joined the

Alliance that Cardinal Farley was on the board of management. His Eminence accepted the position, and appointed me to represent him, as he could not find the time for extra work.

Thus it came about that in the year 1913, about a century after the Stage had secured a footing in the United States, an official of the Church became an official in an actors' organization. The Actors' Church Alliance had formulated plans for Catholic and Hebrew branches of its organization and requested me to look after the Catholic section. The scheme dragged somewhat, so that not till 1914 was the first attempt made. In March of that year, a group of actors assembled in the Hotel Astor, New York City, among them Emmet Corrigan, Frank Lalor, Denman Maley, Morgan Coman, Dwight Dana, Fritz Williams, Harry Harwood, Thomas Tracey, Robert Cain, Frank Craven and Frank McIntyre, with Elisabeth Marbury, Leo C. Kelly and Arthur Ryan, not actors but connected with the Stage. It was decided to establish an independent society. Emmet Corrigan was elected president, Arthur Ryan secretary and the Reverend John Talbot Smith treasurer. A constitution was adopted, which set forth that the aims of the society were to bring Catholic actor and playgoer together in social intercourse, to stimulate the one by encouragement and the other to a deeper interest in the Stage, to assist Catholic actors in various ways and to prepare for the Catholic theatre and the Catholic drama of the future. The society took the name, the Catholic Actors' Guild of America. That same year the English actor, Martin Harvey, made a tour of Canada in his famous play, "The Only Way." He had in his company two gentlemen who were members of the Catholic Actors' Guild in London. They took advantage of their trip across the continent, from Halifax to Vancouver, to establish local branches of their guild in various parts of Canada. They had also considered plans of invading the United States, but abandoned them on hearing that an actors' guild had already been established in New York. Later, a New York lady, the late Miss Eliza O'Brien Lummis, who had studied stage conditions for years, organized another association, called the Catholic Theatre Movement. Cardinal Farley presided at its organization, Edward J. McGuire was elected president and Miss Lummis secretary. Thus, within a decade at the opening of the century three societies sprang into existence under the patronage of the Church for a better understanding of a great and much neglected institution, the Stage.

The London society in 1915 had 1000 members, the New York guild about 200, the third about 100. It was interesting to observe the reception given by the Catholic public to the new idea. The playgoers welcomed the guild, feeling that there was great need for it; the puritanical resented the intimacy of the acting profession with the Church; the actors wondered over it, some disdainfully, others with favor and hopefulness; many thought it superfluous and the votaries of secularism denounced it as introducing sectarianism into the profession; while shrewd theatrical business men eyed it speculatively, suspecting that a really great influence had entered their field. It was known by this date that the Catholic Church was not the dead issue described by its enemies, but still a tremendous force in human life. If the establishment of the Actors' Guild really meant that the Church had indirectly taken up the eternal question of the Stage, then the experiment would be well worth observing.

The British Guild secured as its patrons the entire Hierarchy of England and Scotland, the Catholic nobility and the lights of the London world. Its first year-book displayed the most eminent names in Church and State on the front page. Bishops presided at its meetings in theatres. The Catholic Theatre Movement finally focussed its energies on a list of plays, which at regular intervals gave to the Catholic public an account of the decent current dramas and is known as "The White List." The Actors' Guild planned more extensively for the religious development of the actors, for a better trained Catholic public to greet and encourage them and for a genuine Catholic drama and stage in the near future. The great problem was to make the society a machine which would bring about these seemingly impossible enterprises.

The first effort was in the direction of membership, and out of this effort sprang the first problems of management. Needless to say, that actors are peculiar people, socially and mentally, because they live in three worlds, one of drama, a second of professional exclusiveness and a third, that in which we all live. No one has ever made a study of the effects of these three worlds upon the players, but in dealing with them the fact must be remembered. In many points the dream-world of the Stage has a larger influence upon its votaries and artists than outsiders imagine. In practical affairs actors take their advice, inspiration and guidance from their own class, reflect all its prejudices, share all its faults and virtues. They hold always the professional point of view. They can hardly help it, because they live among themselves, ignore the every day world and are, therefore, much at the mercy of its scheming scoundrels.

For example, while members of the profession held the positions of manager and financier for dramatic companies, actors were fairly well paid; but the moment the regular business man or capitalist supplanted the professional in these positions, happy conditions speedily disappeared. The larger share of present topsy-turvy conditions are due to the invasion of capitalism. The majority of Catholic actors decided against the Guild at the start, because their own public opinion decided against it or ridiculed it generally. Its merits were admitted, but not considered. In consequence, at this moment, while the membership of the Guild is 3500, less than half are actors. When the question of holding a retreat first came up, the idea was laughed at. Cardinal Farley had appointed the Reverend Doctor Joseph F. Delaney chaplain to the Guild and had named his Church of Saint Malachi on West Forty-Ninth Street the actors' church. The first retreat and the second were held there, and perhaps 100 members of the profession attended. The retreat is held annually and will in time attract every actor in the city, but only when his point of view has changed.

Another instance of this condition: I prepared a prayer-book for the actor, suited to his ways of thinking, small and easy to carry, brief and picturesque, called "The Wayfarer's Prayer-Book." It became the joke of the actors' gatherings, a genial joke of course, for they are considerate in most matters; but in consequence they would have nothing to do with this novel and helpful little book, the first of its kind in history. Perhaps 5000 copies were sold. Yet in time the work will take its rightful place in the acting community and be followed by many another.

The second object of the Guild, the direction of the playgoers, had greater success. Catholics are good patrons of the drama, and they flocked with enthusiasm to the new society for the express purpose of aiding the Catholic actor and of meeting him at leisure. Monthly meetings were held in the Hotel Astor, where stage topics were discussed, distinguished actors entertained and illustrative performances given. These effective meetings built up the organization, so that in time it was enabled to undertake works of charity among distressed actors and also to consider means for establishing the Catholic theatre of the future. This scheme has always seemed chimerical to the experienced managers and business men. Yet conditions favor it much. First, the invasion of the Stage by commercialism has forced into active existence the independent theatre. This institution is now well known all over the world, and owns precisely the same features as the Stage of 1875: that is, managers, actors and dramatists not connected with the commercialized stage, raise enough money to organize a company and produce a play in any sort of a theatre. Plays rejected by the ordinary managers thus get a hearing; actors out of work secure employment; a public weary of trivial drama are enabled to enjoy plays worth while. The independent theatre will in a short time hold a secure place and perform an important and necessary work. The Catholic theatre will belong to the independent theatre, and it will not lack for profitable patronage. In fact, it is now only a question of getting the proper plays, for the Catholic drama will have to be all that the secular drama is plus the Catholic spirit, method and tone. Another factor in the situation is the obscure, inchoate institution which I christened some years ago "The Parish Theatre." The Guild has taken this under its wing and has planned to direct it, to provide it with proper plays and make it a support of the Catholic theatre.

For half a century or more parish societies have raised funds or increased interest in themselves by staging plays. There must be now nearly 10,000 parish halls and society halls with stage and scenery and dramatic company. Most of them produce the Irish plays of Boucicault and his imitators. Others get plays from the dramatists of the amateur theatre. A few can afford to pay for the use of Broadway productions. So many requests came to me from priests and stage directors for suitable plays, that I finally produced a little book called "The Parish Theatre," which gave an account of the parish theatre and a list of available plays. An examination of the amateur drama revealed the facts that it has all the faults and few of the virtues of the professional drama and is quite as pagan or secular, if not so vicious, as the same. The Guild therefore undertook the work of building up a suitable drama for the parish theatre, which will naturally become in time an auxiliary of the Catholic theatre, providing it with actors, dramatists, managers and a Catholic drama.

Meanwhile this humble institution had the honor of introducing to its patrons the popular Passion Play of Europe, so common among the Catholic nations beyond the Atlantic, once so impossible here, owing to various preconceptions and prejudices. The secular stage made several abortive attempts to produce a play of the Savior's Passion, but Protestant public opinion would not permit it. Playwrights have written such plays, managers have prepared productions, but the only result was to place among the statutes of many States a law against the stage appearance of the Christ. Forty years ago a Passion Play, probably the first in this country, was produced at Santa Clara College, Santa Clara, California. I recall that the late James O'Neill played the part of Christ. It was given also in a San Francisco theatre, and made a profound impression, but public opinion insisted on its withdrawal. It is still at work, however, and is produced in Lent in various places. It was not at once imitated, but within the last decade perhaps twenty-five Passion Plays have appeared throughout the country on the parish stage. The number is steadily increasing, and it is easy to predict that every parish with a regular dramatic company will yet emphasize the Lenten Season with a Passion Play. The most important of these is the Passion Play produced by the Passionist Fathers in West Hoboken, New Jersey, which has an elaborate presentation, a splendid auditorium, two companies of actors playing on alternate occasions and large audiences for its twenty-four performances in Lent; audiences assembling from all parts of the populous region around New York. The character of these plays reflects the taste of the dramatists, some being strictly confined to the Passion, others taking in kindred events of a later date.

Now if one places in order the facts herein displayed: namely, the founding of the British and American guilds for actors, the moderate success attending them, the disappearance of the old prejudices, the work of the Catholic Theatre Movement, the spontaneous growth of the parish theatre, the like growth of the Passion Plays, the success of the amateur stage and the appearance of the independent stage, and then contrast them with the strange confusion, economic, emotional, doctrinal, existing on the secular stage, with its inflexibility, neglect of art, morality, even seriousness, does it not appear that the independent stage has a mission, a clear road and a noble destiny? In this the Catholic theatre and the parish theatre will have an important share, perhaps the chief share, because they will naturally present a drama without the taint of prevailing heresy or the insanities of uncontrolled individualism. It is worthy of note that in the various organizations mentioned the public see the first organized efforts of the Christian world to influence the institution of the Stage, to aid its members spiritually and otherwise and to demand of it the freest exercise of its office and its art within the proper limits of religion and good sense.

CATHOLICS AND THE ART OF PAINTING IN THE UNITED STATES

C. BOSSERON CHAMBERS

THAT the Catholic Church has encouraged the arts and the sciences from its foundation is a fact too evident to require argument. Tradition and written history, as well as the many relics that were preserved in the monasteries when the vandal hordes swept over Europe and destroyed everything in their path, refute adverse testimony. Especially is this true of painting, for even in the catacombs we find on the walls mute evidence that the fathers of the early Church not only did not frown on this practice which reflected pagan influence, but instead encouraged the pictured representation of those who had so recently lived and died among them. With the coming of the fourth century and the establishment of Christianity as the official religion, basilicas were erected and adorned with paintings and decorations which were treasured for their beauty and religious significance and because they furnished a means for teaching the Faith to the ignorant of those days.

But art is of slow growth. It must go through a long process of development and transfusion and change, and from the remnants of wall paintings in Rome and Pompeii and of Egyptian art which antedate these, to time unknown, down past the period of the crude art of the catacombs, the ages have given way to those masterpieces of Catholic art of the fifteenth and sixteenth centuries which have been the inspiration of artists of every denomination and nationality.

With this thought in mind must we marvel then at the fact that in our land, boasting only a few centuries of existence, we have succeeded in creating a feeling and increasing an appreciation of art in so short a time. The Indians left us practically no examples of an artistic nature, and the early settlers brought none into the country, nor did their mode of living in scattered settlements where the days of the men were spent in fighting enemies and those of the women in heart-breaking struggle against hardship, go to the production of artists and artistic things.

Art in this country is the gradual assimilation of ideas and conceptions born in the minds of diversified races. Mention a few among our Catholic painters, and we find a La Farge, a Duveneck, a Dabo and a Nourse, as well as numbers of foreign-born who have studied and produced their best work here. And who shall argue that racial characteristics play no part in the creations they turn out?

American art may be likened to a great canvas with a background of the English portrait influence, a hint of those early American painters whose attempt to break away from English tradition resulted in the founding of the Hudson River School, the first distinctly American school of painting. Brush strokes of Dusseldorf and Munich and bright spots of Barbizon impressionism intermingled with the imprint left by one who possessed the characteristic somberness of the German temperament, relieved by the glowing color bequeathed to an artist of Spanish descent or the brilliancy loved by him in whose veins there lingers something of the warmth of Italy, and tempered again by the neutral tints inherited by a painter whose forbears lived in the land of the Dutch.

One of the earliest Catholic painters to receive recognition is George Peter Alexander Healy (1808-1894). He owed much of his success to Sully, to whom he had been introduced by Miss Stuart, daughter of Gilbert Stuart, the American portrait painter. Healy is said to have painted more portraits than any other American artist and of more eminent men, Pius IX, Lincoln, Grant, Louis Philippe, his royal patron, and Cardinal McCloskey being noted among them. His work of "Franklin Urging His Claims Before Louis XVI" won for him a second-class medal at the Paris International Exposition of 1855, and a large historical work, "Webster's Reply to Hayne," is now in Faneuil Hall, Boston.

Although Healy was a good draughtsman and a fine colorist, the French influence predominates in his work to such an extent that he cannot be considered an American artist in the strict sense of the word, as can John La Farge (1835-1910) whose appearance in the field created a fundamental change in art in this country and who has left such a brilliant record behind him. His encouragement of the radical painters of the period of 1877-79 led to the foundation of the Society of American Artists as opposed to the National Academy of Design, which latter followed the purely academic style of instruction; and it was the very opposition of the National Academy to these younger devotees of a new style that gave us an art distinctly American in character.

Born in New York City, Mr. La Farge attended St. John's College, Fordham, and was graduated at Mount Saint Mary's College, Emmitsburg. When twenty-one years of age he went to Paris, where he became interested in the windows of the local churches and in their treasures of mural painting, though it was not until some years later that he took up painting as a life work. The proverbial golden spoon was his, for he was at once a sculptor, a portrait painter, a landscape artist, a stained glass designer and a mural decorator as well as an art critic and lecturer. His discovery of American art glass has given this country high place in stained glass artistry and rivals that of the medievals in tone. Some beautiful examples of his glass work are the windows in the Church of the Ascension and the Paulist Church, New York City, his famous "Battle

Window" in Memorial Hall, Harvard University, and the well-known "Peacock Window," preserved in the Art Museum, Worcester, Massachusetts.

Among his oils, "The Siren's Song," "The Pied Piper of Hamelin" and "The Wolf Charmer" represent the imaginative side of La Farge, while his religious feeling is shown in the mural decoration in the Church of the Ascension, New York. Some of the best murals in the country have been done by this artist, "The Ascension," mentioned above; the four paintings in the Supreme Court Room in the Minnesota State House and those in Bowdoin College.

La Farge's work as a mural decorator was antedated by Constantino Brumidi, a political refugee from Italy, who in 1855, did the work on the rotunda of the Capitol at Washington. Though his murals are now the subject of much controversy, at the time Brumidi was the only painter in America who understood how to draw and paint figures in distemper on the curved plaster surfaces and the one man capable of handling this, the first opportunity for mural decoration here.

To return to our native-born painters, we find Kentucky proudly claiming one of the most noted. Born in 1848 at Covington, Kentucky, Frank Duveneck is acknowledged to-day as one of the founders of American art, a teacher as well as a master wielder of the brush, a happy combination seldom found among artists, for good painters are usually indifferent teachers. In Munich, in company with Chase, he studied with Piloty and Wagner, and spent ten years there, eventually becoming a teacher himself; and so successful was he that his removal to Florence was followed by that of most of his pupils, among the most distinguished being John W. Alexander, Joseph R. de Camp and Julian Story. In 1877, his works were exhibited at the National Academy, New York, together with those of Shirlaw, Chase and Weir, and caused a sensation. It was the second breaking away from established tradition, a movement more radical than that of the men of the Hudson River School. It was the dawn of Impressionism in this country and marked a new period in American art. Duveneck was the first to work directly with the brush on canvas, blocking in and building up with paint instead of carefully working up an elaborate charcoal drawing and then painting it.

Duveneck's early training in stone work at a monastery near Covington laid the foundation for his exceptional sculpture, of which the bronze memorial erected over the grave of his wife in the Allori Cemetery in Florence, Italy, is a beautiful and touching example. His study in Florence resulted in "Desdemona's House" and "The Rialto," which are two of the best of his many etchings, and his reverence for the Faith caused him to produce the beautiful murals in the Cathedral in Covington in memory of his mother.

Considered a revolutionary at first, he lived to witness the international triumph of his genius. At the Panama-Pacific Exposition, the jury caused a special medal to be struck in honor of this great man Duveneck, who was content to spend his last years as a teacher in the Cincinnati Art Museum and his entire collection of pictures was bequeathed to that institution so that his pupils might have the benefit of them even after the teacher had laid down his brush. Duveneck died in Cincinnati in 1919, and is buried in the Mother of God Cemetery in Covington. His most famous works include the famous "Whistling Boy," painted before he was twenty-four years of age, portrait of Professor Laeffts, which ranks among the greatest portraits of the world, "The Turkish Page," "Man with the Ruff," "The Woman with Forget-me-nots," and the portrait of Charles Dudley Warner.

Unlike Duveneck, who returned to the United States, Miss Elizabeth Nourse calls Paris, "home," though her love for America has in no way diminished through foreign residence. Known abroad as "The Millet of America," like that great master, she paints the soul of the people, religious sentiment being paramount in her pictures of the poor and the lowly, among whom she lives and sketches several months of each year in Brittany. Every one of her Breton mothers is a Madonna; each child the embodiment of the precept, "Unless ye become as little children."

Born in Cincinnati in 1860, after some years of study at what was known at that time as the School of Design, Miss Nourse went to Paris to the Atelier Julien, where she astonished the critics and painters by being accepted at the Salon during the first year of her stay there. Considered by many as the foremost woman painter of America, she has been the recipient of numerous medals and decorations, among them one from the Columbian Exposition in Chicago, a medal from the Paris Exposition in 1900, the St. Louis Exposition in 1904 and the Panama-Pacific in 1915, was elected a Sociètaire des Beaux Arts in 1901 and was awarded the Laetare Medal in 1921 by the University of Notre Dame. The Government of France remembers her with gratitude for her work among the widows and orphans of the artists of that country who served in the World War.

Miss Nourse enjoys the distinction of having a number of her paintings in the Luxembourg and is represented in all the important galleries throughout this country, her "Breton Mother and Child" being in the Art Institute, Chicago; "Twilight" in the Toledo Museum; "Fisher Girl of Picardy" in the National Gallery, Washington, and "The Peasant Woman of Borst" in the Cincinnati Museum. The vigorous masculinity of her work is surprising to all who know her for the frail, delicate type of woman that she is, but the spirituality which characterizes her paintings causes no comment among those who are so fortunate as to call her friend, or even acquaintance.

Another well-known woman painter, Lucia Fairchild

Fuller, is a miniaturist of the highest rank. Born in Boston in 1872, Mrs. Fuller studied there at the Cowles Art School and at the Art Students' League under Chase and H. Siddons Mowbray. Though her work has been largely portraiture, those of Mrs. J. Pierpont Morgan and her children and of Mrs. H. P. Whitney and child being beautiful examples, as someone has said, "Mrs. Fuller's achievements are achievements," this statement being exemplified in those conceptions of her imagination, "The Chinese Jacket" and "In the Days of King Arthur," as well as in her "Mother and Child," owned by Mrs. David P. Kimball, of Boston, and the "Girl with Handglass," in the Hearn collection.

The award of the bronze medal at the Paris Exposition in 1900 was followed by a silver medal at the Buffalo Exposition in 1901 and a gold one in St. Louis in 1904. As president of the American Society of Miniature Painters at the Panama-Pacific Exposition, she could receive no medal there. Mrs. Fuller is an associate member of the National Academy of Design, a member of the New York Water Color Club and of the Society of American Artists. A serious accident to Mrs. Fuller has been the cause of a great loss to American art, and since 1916 she has been unable to do any painting. This misfortune contributed largely to her entrance into the Church in 1919—though the remembrance of a scene in Cologne Cathedral on the occasion of the elevation of the Host, witnessed in her girlhood, and the impression made on her about that time by the devotion of Mary Anderson and her husband, Antonio de Navarro, at the sound of the Angelus, were contributary causes.

Mrs. Fuller's husband, Harry B. Fuller, A. N. A., is best known, perhaps, by his "Illusions," which hangs in the Corcoran Art Gallery, Washington, and by "Life Disarming Death." A pupil of the Cowles Art School and the Art Students' League, Mr. Fuller studied also at the school of Raphael Colin in Paris. He was the recipient of the bronze medal at the Buffalo Exposition in 1901 and a silver medal at San Francisco in 1915.

Among other women painters we have Mrs. Joseph Pennell, who has collaborated with her famous husband in much of his work; Eugenie Shankland, a convert in 1891; and now a Religious of the Visitation, a portrait painter and creator of several fine altar pieces in churches in Washington, and Mathilde de Cordoba, who, through ill health, has been obliged to give up work for a time. A student under Kenyon Cox and Chase at the Art Students' League, Miss de Cordoba studied also in Paris, pastel being her favorite medium. Quite by accident she took up etching, and it has been by her etchings of children that she has become widely known. She had been working five months only when her plates attracted the attention of the French Government, with the result that a number of her portraits were purchased to be placed in the Luxembourg. The reason for such instantaneous recognition was the originality displayed, no trace of the influence of any other etcher being discerned in her style. This trait has remained during the twelve years that have passed since that time, as well as a remarkable ability to portray the inherent whimsicality of childhood. There is, too, in her portraits, something more than the sturdy chubbiness of the small boy and the general fluffiness of his smaller sister. Like Miss Nourse, she catches the soul of the child, whether it be in "Her First Portrait," that of a baby whose expression still holds something of the wonderment of the soul at having so recently been breathed upon by its Creator, or in "Boy Blue," one of the best known of her etchings, "Toby, son of Lord Hylton," Betty Bliss and Cornelius Bliss 3rd., and an endless number of childish celebrities in this country and in Europe.

Among grown-ups, Miss de Cordoba prefers to choose her sitters; but whether that fortunate person be Dowager

Lady Colthurst, Sir John Simon or the tiniest baby in her collection, there is in them all an intimacy of character, a firmness, withal a delicacy of stroke, and a buoyant charm that made the purchase of thirty of her etchings by the Congressional Library at Wahington a foregone conclusion. A member of the *Société de la Gravure en Couleur* at the *Galleries Georges Petits,* Paris, and of the Engraver Printers of London, she has exhibited with Dodswell and Dodswell, of the latter city, and at Goupil's gallery, Manzi Joyant, The Plastic Club and Hahlo's in New York and in galleries throughout the country.

Another of our Catholic artists who, like Miss Nourse, makes Paris his home, is Leon Dabo, a painter of the great outdoors in the true sense of greatness. Who of us who loves nature has not felt a desire to erase this object and that in some canvases, to eliminate outstanding ships and trees and figures, in the effort to feel the limitlessness of space, the rush of the winds and the spirituality of the universe? But the painting of such wide spaces demands a special feeling. To eliminate is not merely to leave out detail; its art lies in selection, and in this respect Leon Dabo is a master.

Though of French ancestry, descendant of the family that gave Leo IX to the Papacy, Leon Dabo was born in 1868, in Detroit, where for twenty years he and his brother, Theodore Scott Dabo, knocked unsuccessfully at the door of our academies and art galleries, only to be recognized and acclaimed by Parisian art lovers and Paris galleries. Now both are in great demand here as well as in the French capital.

A student of the *Académie Julien,* Paris, a pupil of Galland in ecclesiastical art and of the Vatican school for mosaics, Mr. Dabo's work ranges from decorations in Saint John the Baptist Church, his murals illustrating the life of Saint Helen, in Holy Cross Church, Flatbush, Long Island, New York, to well-known examples in the National

Gallery, Washington; the John Herron Institute, Indianapolis, the Museum of Art, Detroit, the Luxembourg and the Imperial Museum of Art, Japan. Of his landscapes, painted chiefly along the Hudson and around New York Bay, the best known are "Evening on the Hudson," "Golden Days," "The Cloud" and "The Hudson, Fort Lee."

His brother, Theodore Scott Dabo, born in 1870, studied also at the *Ecole des Arts Decoratif* and the *Académie Julien.* He shows his canvases at the various exhibitions in this country. His "Tour St. Jacques in the Rain" and "Evening on the Seine," are among his best-known works.

Contemporary with Theodore Scott Dabo as to the year of their birth, are William Laurel Harris and Jean Francois Kaufman, noted for their religious paintings and church decorations. A pupil of Gérôme and a student at the *Académie Julien,* Mr. Harris received a commission to contribute toward the decorative work of the Congressional Library, Washington. He has done mural work for the Corpus Christi Chapel, Hunt's Point, and the Paulist Church in New York City, his "Crucifixion" there being a remarkable illustration of his love of color and his knowledge of decoration. Recently Mr. Harris has become interested in beautifying homes. He displayed at the Architectural League Exhibit held this year (1922) a model for an American home for people of moderate means, made from all American materials.

Mr. Kaufman, equally well known as a sculptor, an etcher and a stained glass designer, was born in Switzerland and studied under Gérôme and Bougeaureau in Paris. While a student at the *Accademia di Belle Arti,* Florence, he was awarded a first-class medal, and he has the distinction of having exhibited at the Paris Salon before he was twenty years of age.

Aside from his many portraits, among them those of Archbishop Kennedy, of the American College, Rome, the commander of the Swiss Guard in the Vatican, William Royall, of Richmond, Virgina, and Mrs. Lawrence Ingrain, he has done much religious painting. The commission for the entire decoration of the Episcopal Monumental Church, Richmond, Virginia, was entrusted to him. His work included the frescoes, powerful pictures of the Prophets and the Evangelists, a beautiful conception of the Resurrection, behind the high altar, the design for the altar itself, the stained glass windows and the brass and wood work, and the whole formed a harmony so often lacking in our American churches. He painted an exquisite "Nativity" for Our Lady of Grace Church, Hoboken, New Jersey, which is shown only during the Christmas season. Mr. Kaufman has exhibited in New York, Philadelphia, Boston and in other cities in the United States, as well as in many of the European art galleries.

From these decorative painters we turn to those who excel in portraiture, noted among them being Adolfo Muller Ury. He was born in Switzerland in 1864 and came to this country in 1886 and has since made his home here. A pupil of Deschwanden at Staus, Switzerland, and of Cabanel in Paris, he also studied and worked in Rome several years, which accounts, perhaps, for his foreign portraits being principally among the Hierarchy of the Church. He has had the distinction of painting Pius X and Benedict XV, Cardinal Merry del Val, Cardinal Hergenrother and Cardinal Hohenlohe. Among his portraits in this country are those of President McKinley, Senator and Mrs. Depew, General Grant and J. Pierpont Morgan. Mr. Ury has also painted many religious pictures.

Others who turn their talent to portraiture are August Benziger and the Reverend R. Gregory Gerrer, O. S. B., the former born in Switzerland in 1867 and the latter in Germany in the same year. Of Mr. Benziger's portraits, which are numerous, the principal ones are those of Presidents McKinley, Roosevelt and Taft, Pope Leo XIII, Diaz, Sir Stuart Knill, Lord Mayor of London, and Leon Bourgeois, Prime Minister of France. Mr. Benziger studied at the Royal Academy, Vienna, *Académie Julien* and the *Ecoles des Beaux Arts,* Paris; while "Father Gregory," as the Reverend R. Gregory Gerrer is familiarly known, pursued his studies in Rome. He has painted Pius X, Dr. J. B. Murphy and Dr. Edward S. C. Scotten, of Chicago, Illinois. He is equally noted as an authority on art, especially religious art, as is Francis Howard, (1874-), artist, journalist and greatgrandson of Benjamin Franklin, and who, in 1898, in company with Whistler, Lavery and Guthrie, founded the International Society of Sculptors, Painters and Gravers. Mr. Howard studied in Paris and is an exhibitor in most of the European and American art galleries.

In writing of our Catholic painters we must give space to our illustrators, who, perhaps more than any among the artists can be the moulders of artistic thought and feeling in this country through the medium of the countless number of books and magazines published.

Dean among them is Arthur I. Keller, born on July 4, 1866, in New York City. He was a student of the National Academy of Design under Wilmarth and of the Academy of Art, Munich. Strength and a decided sense of decoration are characteristic of Mr. Keller's work. His women, largely of the class known as "society," are no milk-and-water pretty creatures; his men, whether young or old, are people of impulse, of intense feeling of expectation or determination, as the case may be, the happy possession of being able to tell the story in his pictures being Mr. Keller's to a marked degree. Of the books he has illustrated he will tell you that he has been happiest in doing those of F. Hopkinson Smith, S. Weir Mitchell, Bret Harte, Irving Bacheller and George Barr McCutcheon, and that the stories of Achmed Abdullah, lending themselves as they do to one's love of decoration, are as satisfying as are those of everyday people whom Kathleen Norris portrays in her stories and books of American life.

Though his illustrating takes up much of his time, Mr. Keller finds moments to devote to figure painting, in which he excels. One of his best works, "At Mass," hangs in the Academy of Art, Munich; "Lead Kindly Light," awarded the gold medal of the Philadelphia Art Club, is in the collection of Henry Alvan Hall, Esq., and "The Finishing Touches," which won the William T. Evans water color prize in 1902, is in that of Mrs. E. B. Reynolds, of New York City. Other prizes are the silver medal awarded at the Paris Exhibition in 1900, a gold and silver medal from the St. Louis Exposition, 1904, and the gold medal from the Panama-Pacific Exposition in 1915.

Among the books for which Mr. Keller has made pictures mention should be made also of "The Virginian," "The Clansman," "Legend of Sleepy Hollow," "Hanging of the Crane," of which the original for the illustration, "The Golden Wedding," is now in the possession of the Longfellow family in the Craigie House, Cambridge; and "The Autobiography of a Quack." His work is to be found in the leading magazines in the country, his popularity seeming to increase as he grows in knowledge of life and vigor of accomplishment. He is a member of the principal art clubs in New York City. He became a convert to the Church in 1906.

Much in demand also are the drawings of Thomas Fogarty, whose work of distinctive character has been delighting lovers of this form of art for many years. Born in New York in 1873, he studied at the Art Students' League under H. Siddons Mowbray and Carrol Beckwith, and has himself been a teacher at that academy twenty years. The first book he illustrated was "Crockett's Cleg Kelly," and this was followed by "Sailing Alone Around the World," by Riis; "On Fortune's Road," by Will Payne, and the works of David Grayson. So popular was the style of illustrating employed in these books that the subsequent demand for his work has been principally on these lines, although a glance about his studio shows oils and water colors as well as the familiar pen and inks of "The Friendly Road" and "Adventures in Friendship." A member of the Salmagundi Club, The Players and the Society of Illustrators, Mr. Fogarty's work is to be found in all the important magazines, *Scribner's, Harper's,* the *Ladies' Home Journal,* and at this writing, in the *Woman's Home Companion,* where in collaboration with Charles E. Chambers, he is illustrating Margaret Deland's story, "The Vehement Flame."

Another popular illustrator is Wladyslaw T. Benda, whose chance visit to his famous aunt, Madam Helena Modjeska, twenty years ago, resulted in his remaining in this country. He was educated in Polish schools of technology for an engineer, a peculiar bent for one whose every brush stroke bespeaks decoration and things of fantasy rather than the exactness of the former profession. Next, we hear of him at the National Academy, Cracow, where he studied art some years; then as an art student in Vienna, from which city he came to this country and went direct to Madam Modjeska in southern California.

In Los Angeles he taught drawing while spending part of his two years sojourn in the West, also in San Francisco, after which he went to New York and studied at the Art Students' League and with Chase. Like Mr. Keller and Mr. Fogarty, his work is to be found in our best magazines; he has illustrated thirty or more novels and has exhibited at all the exhibitions. His masks, which are the outgrowth of a boyish love of building things of paper, are of beautiful women of a classical type, perhaps not so truly Slavic as his illustrations or his famous dance panels, fourteen in number, in which moving figures sway to the rhythm of the music of Arabia, Spain, Greece and other lands where color and the exotic atmosphere predominate. Decidedly a decorative painter, we look to a future for him as one of the mural painters of the United States.

F. Luis Mora is also one of our painters who depicts the life of the people among whom he happens to cast his lot, although his work is always tinged with brilliancy of color, an inheritance from his Spanish ancestors. In his Spanish canvases, such as "The Fortune Teller" and "*Conciones y Refrescos,*" we see a people who apparently have no thought for the morrow and find rest from the hurry and bustle of American life in their air of leisure and playfulness. With the same avidity, he has caught the spirit of the American at play, "The Picnic on the Beach," portraying his interest in these, the people of his adopted country, as does "In Vacation Time," which was awarded the Beal Water Color Prize in 1907.

Mr. Mora was born in Montevideo, Uruguay, in 1874, and studied in this country with Tarbell and Benson in the School of the Museum of Fine Arts, Boston, and at the Art Students' League, New York, under Mowbray, later becoming a teacher there in the painting and life classes. At an early age he received the commission for a large decorative panel for the main reading hall in the Public Library, Lynn, Mass., and since then his murals have been greatly in demand. Elected an A. N. A. in 1906, he is represented in all American art exhibitions and permanent collections and is equally well known as an illustrator of the leading magazines and as a portrait painter.

Very popular also are the murals of Vincent Aderente (1880-) a pupil of Blashfield and Mowbray, principal among them being the lunettes in the United States Mint Building, Denver, Colorado, his "History of Yonkers," in eleven panels, in the City Hall, Yonkers, New York, and his "Early Dutch" in Hotel Hampton, Albany, New York. He is equally known for his illustrations in the magazines, as is Thomas Gilbert White, (1877-) a student of the

Art Students' League and the *Académie Julien* and with Whistler and MacMonnies in Paris. His decoration in the Kentucky State Capitol is a good example of his mural work. Another popular illustrator is Patrick J. Monahan, born in 1882 at Des Moines, Iowa, whose covers and illustrations for the *Century,* the *American, Collier's* and other magazines are as well known as are his designs and decorations for color schemes for many hotels throughout the country.

Unlike the early Italian masters, the Catholic painters of our country have had no spiritual influence on art, because there have been no distinctly religious painters among them.

Somewhere there is a Michael Angelo or a Raphael whose privilege it will be to show that the United States is a great spiritual land, the new country toward which the world has turned these past eight years in amazement at a display of altruism and loftiness of purpose not excelled by any other nation. It was idealism or spirituality that sent our men to fight for a principle, and nothing more. It is the same impulse which is speeding grain-laden ships to Russia and the ridiculed American dollar to the needy of all countries. A spiritual and an artistic America is a novel thought, something to which our friends, both old and new, across the great body of water which separates us and which has been a contributary cause for so much misapprehension of this country, are being gradually introduced.

We, in the United States, claim that we are artistic, that we love the highest and the best, and that we have been making our way gradually to an art of our own. There is a wealth of hidden talent here waiting for development and for opportunity to display itself. There is spirituality, too, struggling for expression. The United States has its religious message in art as surely as Italy had it centuries ago; as France had it through Millet and as Germany through von Uhde and Feuerstein. During the years just passed our men have shown the world work that competes with any, perhaps even excels. It is to our dealers that we must look for help. It is they who, in a large measure, wield the influence that will turn the thoughts of the American public to their own painters; and the assurance that they realize their power and are disposed to exercise it in favor of our artists, speaks propitiously for art in these United States.

CATHOLIC INFLUENCE IN AMERICAN ARCHITECTURE

F. V. MURPHY

HISTORY records the fact that since the beginning of Christianity the Catholic Church has been intimately associated with every great artistic movement. Its patronage has been continuous, shedding the lustre of spirituality, characteristic of religion itself, upon artistic achievement and identifying it as one of the highest and noblest manifestations of human intelligence acting under the control of the Divine will. The greatest epochs of the history of artistic endeavor have been periods in which the lamp of spiritual light shed its rays most abundantly, penetrating to the outermost reaches of human interest.

Architecture, mother of all the arts, has sponsored before the tribunal of artistic worth and fitness productions in painting, sculpture and the minor arts whose sphere and expression are predetermined and circumscribed by the major art. Closely bound to religion at all times, architecture is destined to express its teachings, emulate it in the masterful rendition of its themes, and has in turn received the reflected glory of its accomplishments.

Catholic architecture has long been a synonym for the most resplendent examples of artistic creation. Each century since the advent of the Catholic Faith has received sufficient spiritual enlightenment to mark its passing in the production of some glorious work of art. The total number of noble monuments whose erection has been directly inspired by the Catholic Faith, in number, variety and intrinsic beauty, surpasses completely the work of any other agency.

Roman, Romanesque, Byzantine, Gothic and Renaissance periods have contributed notable specimens of the stylistic expression of the reactions of the light of truth upon the creative mind of the artist, and have given us masterpieces in marble, wood or metal, widely differentiated in treatment but akin to one another in the affinity of the principles of beauty and harmony expressed in them.

The precepts that govern art lie deep-rooted in the human mind and are a gift of human intelligence in all ages and in every individual. If properly stimulated by forces of sufficient strength and with worthy objectives, they demonstrate their presence. In the event that the stimulus for the attainment of the loftiest ideals in artistic production is lacking in fervor, art becomes merely sensual, appealing to the unworthy emotional instincts and transient in its interest. Guided by an ideal of the highest and purest conception, artistic feeling dignifies the possessor, exalts the beholder and achieves its mission of raising the human kind into a realm suggestive of the greatness and promise of the Almighty.

Throughout the entire gamut of changes which characterize the outward expression of artistic production, the vitality of the spiritual element is always evident. Human ingenuity, labor, endurance, even talent itself, do not account for the beauty that emanates from great works of art of every nature. The precision of mathematics, the judicious selection of component elements in the creating of a great composition, and the keen desire to produce a masterpiece all fail in the lack of this spiritual guidance. This element of spiritual control must originate from motives of singular purity of purpose, detached from all selfishness and in the nature of a sacrifice for the sole object of paying homage to the Almighty.

The artist, then, must ever be conscious of his mission; the talent entrusted to him and the power reposing in him to make manifest the beautiful that symbolizes the truth are motives worthy of his mightiest efforts. It is for him to interpret, to the fullest of his understanding and with his finest gifts of discrimination, that things may be rendered harmonious and in perfect accord with the Divine plan. The duty of the artist is a sacred one and his work obviously a heavy responsibility, but the task must be faithfully accomplished, without shirking and with reverence for the confidence implied in the bestowal of the trust. Artists in all ages have responded to the demands of such spiritual guidance as artistic production of a high order affords, and with self-abnegation and fervor have become apostles of the dissemination of knowledge through the agency of art.

The architect as an artist is an arbiter of opinion and feeling in matters of form, color and composition. Upon questions of propriety in art his vision must be penetrative and he must deal as well with formulas of strength, safety, durability and a variety of other considerations, which broaden his horizon but multiply his responsibilities. The architect in history has not infrequently been the major domo, the fountain head for information of many kinds, and officiating as the director of the energies of other artists of lesser understanding, gaining a grasp of each individual viewpoint and coördinating the whole into a splendid ensemble. The Catholic architect has at once to consider his duty toward the community in which he lives and be conscious of the historical background of achievements that glorified the Church in the early ages of its existence, in the great period of the Middle Ages and in the Renaissance.

The problem of design, therefore, is complex, for certain elements in the make-up of architectural composition, as it is understood to-day, have been fostered by the Church, while others are purely pagan, harking back to periods of unenlightenment distinguished by the debasement of their architectural expression. This dual responsibility that rests upon the Catholic artist, architect, painter, sculptor or worker in the minor arts of wood carving, glass or metal work,—the faithful serving of traditions, the perpetuating of qualities historically associated with those traditions and the development of motives expressive of the present day understanding of them—is one of great severity.

The function of architecture is not to amuse and the intellectual reward is not a transient enjoyment of the senses, but the permanent edification of the better part of our natures; so the creator of architecture must appeal through the medium of a spiritual acceptance to gain the highest rewards. Architecture has been so closely associated with Catholicism that its attitude is secure, accepted generally throughout the universe as enduring, sound and of the utmost importance to the Faith itself. Architecture must be vital, and the Church has instilled into it a vitality that renders it of the greatest possible service to all nations, in all times and under every condition of human existence. Arising as it does as a necessity, and serving often only the primitive demands of shelter and safety, it has been elevated through the study of its possible refinements to the highest rank, taking its place as the handmaid of religion and carrying the torch of the enlightenment of the Catholic Faith. Michael Angelo, Raphael, Brunelleschi and Bramante are like the Apostles of the Faith, Saint Francis and Saint Thomas Aquinas, or Dante Alighieri, the apostle of the spoken or of the written word.

The chief concern of architecture may not be considered to be progress, in the sense that progress suggests endless modification alone; nevertheless the expression of architecture is constantly being modified and the revamping process does not always produce the most pleasing results. Organic architecture or the fabric of building closely allied to its purpose must necessarily undergo certain revisions as a matter of utilitarian control over all structural effort, but in the æsthetic expression given an edifice as a means of identifying it as a work of art, such as in the subtle adjustment of proportionate parts and the placing of salient ornamental features, little progressive effort may be required, and the lessons of the past may suffice in determining the solutions for the present day. Adornment, however, unless of an organic nature well-knit into the structural elements of a building, may always appear as an apologetic device for the lack of correct proportions, the misapplication or improper sequence of necessary elements, or even an attempt at distraction of the attention from obvious failure in some important phase of the problem to be solved.

Catholic architecture in the Old World thoroughly established itself during its centuries of alignment with religion as a most potent measure of discipline and the control necessary in the work of salvation. Its impression was made, too, upon secular building in every nation, enhancing the standards and spiritualizing much of the more monumental work into a worthy representation of man's capacity for beautiful design when inspired by motives of fundamental strength and integrity. Architecture had encompassed every type of structure, from the humblest habitation to the gorgeous churches of the periods of greatest achievement. With architecture to lead and supply the raison d'être, painting and sculpture came forward splendidly from the mists of chaotic uncertainty; and while never usurping the place preëmpted by architecture itself, became almost parallel in importance and in beauty and redounding to the glory of the Creator of all things.

The New World received this inheritance of rich artistic treasure, and the endowment was presented through the coming to America of the early priest-explorers. Indigenous architecture in America suggested little hope in its employment as a background for any considerable degree of architectural advancement. Little of the interest that now attaches to the science and art of building of to-day appears to have developed as a natural consequence to the foundations laid in America by the primitive peoples occupying its area in the days previous to the advent of the missionaries from Europe. The territory now designated as the United States, Mexico, Canada, Central and South America was barren of evidences of a constructive art sufficiently impressive to be classed as architecture.

Mound builders had left little trace of artistic effort, and the nomadic Indian tribes, while possessing an ardent love for decoration, doubtless cared little for permanent structures or an artistic expression more involved than the ornamentation of personal attire. Certain temple ruins at Palenque, in Peru, the work of a race conquered by the Incas, are sufficiently massive in size and of a plan so well conceived as to indicate a degree of progress beyond their contemporaries.

Cromlechs, tumuli and other isolated remnants curiously similar to Pelasgic and Celtic ruins in Europe are to be found. These ancient archæological remains occasionally indicate the organization of structures of intricate nature and inspire considerable interest by way of comparison with the ancient monuments of Egypt, Assyria and of India. Fortresses built by the Huacas, in Peru, and other citadels constructed of sun-dried brick suggest possibilities; and vestiges of applied color-decoration to be found in several localities imply that artistic tendencies were latent rather than totally lacking.

The paucity of remains comparable in extent with available specimens in Europe renders deductions about the precise degree of advancement attained most difficult. Coincidences strongly suggest the intercommunication of Asiatic peoples with those of America, before the coming of the explorers, and artistic analogies of considerable plausibility are numerous. Cyclopean walls laid up without the use of cement, towers of square and of round plan and recalling Irish towers have also been ascertained to exist. These in point of execution display limitations that might well be anticipated.

Altogether indigenous architecture in America discloses a state of civilization of a low order. As an index of the culture of the races inhabiting North and Central America it may be concluded that architecturally a source of inspiration was an urgent need. Hampered by complete detachment from the centres of artistic activity of the Old World, the formulating of important tendencies was stunted. Motives engendering the desire for great accomplishment were not potent and artistic creative ability was in a wilderness of barbarism and ignorance. Impregnated with appalling practices of idolatrous worship, the early builders of America had little conception of art in its highest meaning, as their finer sensibilities were blunted by the excesses of savagery. Unrestraint had resulted in the production of sculptural representations, awesome, fear-inspiring, and always of lustful import.

The forests of the Yucatan exhibit to us architectural and sculptural remains similar to those existing in very remote times in the valleys of the Tigris and of the Euphrates. Massive temples, palaces, square tombs of considerable height and great bulk, enceintures of stonework reminiscent of Stonehenge in Salisbury Plain, and crudely built shrines are significant of the building devices of the ancient peoples that inhabited the American Continent. Nothing of a nature to inspire great respect for the degree of imaginative fancy or engineering ingenuity of these early races has been uncovered, with the exception of the temple ruins at Palenque, Peru, of surprisingly massive character. Structural limitations of a similar order as hampered ancient builders in Europe, Asia and Africa, hampered these primitive workers. The absence of the arch and the ignorance of the value of cement in bonding together the coarse materials often employed made it essential to employ extravagant volume of building materials to secure the necessary stability of structure.

Architecture in America, indeed, clearly stands indebted to Catholicism, beyond controversy. More highly conventional than the other arts, painting and sculpture, architecture offers greater resistance to the untrained mind in the realization of its highest perfection. Less closely allied with Nature than the other arts, it offers obstacles of insurmountable difficulty to such a mind. The perceptions encompassed by the art of architecture, the relations between columns and the intricately involved problems of form, proportion and scale present to the uninitiated severe tests with which to grapple.

Primitive builders in America had combated successfully the forces of nature in the erection of their rude structures. Imagination, the flight of fancy that gives stimulation to the creation of great works of art of any classification, was the element most lacking. Inspiration of a spiritual character may fire the imagination to such an extent that creations of superlative excellence may originate, and genius and the facility which characterizes it may spring into existence. Symbolic of its pagan foundation, native architecture in America made little appeal to the higher emotions. Its crude sculptural effort combined with great bulk of masonry receives little laudation except that stirred by the effort to conquer materials resistant to the tool of the artisan.

Mere building does not define architecture, even building well or with comfort, convenience and safety as the sole attainments sought. The era of artistic building begins when the various elements entering into the composition of whatever architectural scheme may take form are so disposed as to impart a sense of balance, of proportion, rhythm and beauty. Refinements must be sought and the

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outcome must not be destructive of either utility or stability at the expense of beauty. Designer and artificer coördinating produce the happiest results; the designer, equipped with a knowledge of all necessary forms and an instinct for their judicious selection, supplying the artisan with the ensemble with which to develop, with the aid of his technical skill, the artistic thing, the consummation of an ideal.

A survey of the field of artistic production of the peoples occupying the territory of the United States, Mexico, Central America and Canada discloses the fact that traditions expressive of the semi-barbaric civilization of these races had determined the artistic code. A study of the phenomena of subsequent stylistic changes indicates very clearly an almost complete overturning of the formulas which in the beginning governed the artistic output of early American artists.

Notwithstanding this nucleus of pagan examples, American art became thoroughly Christian in its outward expression, and this was due to the revolutionizing effect of European example, brought to America by the explorers from France, Spain and Italy. Each portion of America had possessed in itself the necessary elements to form an elementary basis of original growth.

The stage of advancement reached in America is not comparable with the level attained in the art of ancient Egypt, Assyria or India. Its precise position is difficult to determine, owing to the almost complete disintegration of practically all of the most important monuments. It is largely conjectural, then, to suppose a degree of refinement to have existed in the perfecting of proportion, mass or detail akin to that in evidence upon the inspection of the temples, tombs or other examples of Egyptian Art. There seems to exist more of an affinity with Assyria, in the use of highly colored tile surfaces applied to the exterior walls, or to the constructions of the Chinese and the peoples of ancient India. Tradition, which forms the great nucleus of art, points to communication of some sort with Asiatic races that played an important part in the formation of American art of the period previous to the coming of European explorers.

A very limited range of materials with which to build made the task of rearing a creditable edifice a most difficult one, nor were guilds of skilful carvers or workers temperamentally suited to the undertakings to be found; yet, significant of the greatness of their achievements, edifices of a splendor and quality closely approximating that of European centres have been found. In lieu of stonework, many times adobe had to be substituted, and consequently structures lacked the soaring height so commonly found in Europe. Wood roofs were a practical necessity as well, used on account of the abundance of timber and the impossibility of spanning wide spaces with vault or dome.

Canada, Mexico, North, South and Central America were akin in the preparation scant civilization had made for the coming of the missioners. North American Indians had even relatively less than other tribes of America upon which to build an American architecture. The mound builders seem to have left as little substantial traces of a civilization as any people in the history of the world.

Directly, then, the "Catholic Influence in American Architecture" was the transplanting of the choicest ideals into the newly discovered land, by the missionaries and their Catholic associates during the fifteenth, sixteenth and seventeenth centuries. In the beginning, as now, the Church has made use of architecture as part of its program in teaching tenets of the Faith and spreading the truth in every direction. The great examples of Gothic, it is proved perhaps by exceptions, have served least in developing American taste until the present century. Too highly sensitized, perhaps, too nervously intricate, woven into a fabric of such complex form and yet amazing in its restless simplicity, Gothic architecture has unfortunately served to mislead in many cases and to develop the most insincerity and copying in inferior materials of all. Involved as it is, it suggests no possible departure from its entirety and reaches out only feebly to engraft with itself another style even chronologically related. The Romanesque, as freely studied with no limitations in regard to its origin and embracing Byzantine, Norman, Lombard and certain Oriental influences, seems destined to become the logical style for the Church in America, and certain indications as well point to its adoption for more general purposes, particularly with the apparent elimination of the florid Renaissance.

Notwithstanding the preponderance of purely pagan elements which would otherwise have constituted the basis of development in American architecture, little is found to-day that suggests even vaguely the existence of a style or styles previous to the coming of Europeans. The qualities differentiating early pagan forms from the early work of the pioneer builders were numerous and obviously bear a close relation to the ultimate purpose of all art and architecture. Pagan forms were frequently monstrous, depressing, awesome, quite in keeping with their barbaric forms of worship. As a reaction from this condition, approaching the chaotic, the tenets of the Catholic Faith gave birth to a wholesome rendition of the lofty ideals of Christianity, which was mirrored in the architectural and sculptural compositions that soon raised to dignity and majesty the aspirations of the peoples.

Over a stretch of seven hundred miles in California alone spread the missionary architects. Four thousand converts were gathered by Father Peyra, the builder of the mission of San Luis Rey de Francia. This zealous pioneer, a disciple of Saint Francis of Assisi, erected a noble stone church with cloister, dome and bell tower in emulation of the finest specimens of Old World churches.

Its pastors came to have an immense audience, far and wide, and when the seeds of faith had been sown, death and exile left those hallowed spaces empty. Under the invocation of the Herald of the Incarnation, the Mission of San Gabriel was founded on the Feast of the Annunciation, 1771. Like many, it has fallen away from its former splendor as the result of the desecrating hand of marauding invaders, but the spirit of the brave Franciscans still hovers about the ruins.

The Catholic religion came to Cuba with Columbus and Velasquez. In 1767 the Jesuits were expelled from Mexico and her colonies, whence missions had spread throughout lower California. Twenty-one missions were established along the California coast, north as far as Sonoma. The mission under the patronage of Santa Barbara, the Virgin Martyr of the third century, is one of the most interesting in the whole length of 700 miles along the coast. It was planned by Father Dumetz in 1772 and founded by Father Palou in 1786, and was constructed with a tiled roof and brick portico, which with a stately tower compose the beautiful ensemble.

Guatemala was at one time one of the richest and most prosperous countries of Spanish America. The present cathedral is imposing and contains a fine alto relievo of Saint John the Baptist. The High Altar also sheds great magnificence upon the interior. The earliest known church in Florida is the Cathedral of St. Augustine, mentioned in the chronicles of the year 1703. The present cathedral dates from 1791. The Mission of San Diego was the pioneer church and first commercial centre of the Pacific coast.

Although derived from Spain, these first architectural creations were naturally less grand, less fully rendered in point of applied ornament, than those of the mother country. Built with most restricted means, without skilled artisans and lacking proper tools and many other devices of necessity in correct building, the artistic interest that attaches to many of them is quite unaccountable. Spanish colonial work remained conclusively Spanish in spite of an occasional admixture of native art, more or less grotesque, which was an inevitable result of the exclusive employment of native workmen. The final expression characterizing the major portion of the best work in this direction is a kind of improvisation often carried to excess in the fusing together of architectural details into masses sometimes lacking coherency.

Violent richness of decorated surfaces was frequently contrasted with a barren area with a paucity of interest, one of the most conspicuously noted devices practised by these primitive designers. No uncertainty is evidenced in their formal arrangement of more or less monumental compositions. Vigorous symmetry, boldly proportioned masses, are significant of the simplicity of their mental processes.

The abundance of resources and bewildering variety of models, materials and styles which to-day confront the designer were of no moment to the artistic in the days of our forefathers. The gamut of changes, Classical, Medieval and Renaissance, was completed in Europe, and Grecian temple, Gothic cathedral, or Florentine palace had marked the successful climax of each time. Catholic influence did not begin to be felt until the third century, thus eliminating the Greek and a large portion of Roman architecture, as not falling under the direct influence of the Church. However, Italian peoples, in their persistence in adhering to Greek and Roman example, perpetuated much of the substance of classical architecture, and the possibilities for the flowering of Gothic architecture were stunted as a consequence.

Romanesque architecture, occupying a middle ground between the Classical and the Gothic did not meet with such restriction. Born of the Classical and retaining the column, the round arch and the sturdiness of its parent until the very end, it assumed in certain cities and in the hands of many of its exponents the vivacity that later distinguished the Gothic.

The foundations of the Romanesque style were in reality laid by the assaults made upon Roman art by Alaric, Attila, Genseric and Odoacer. The Celtic and Germanic races, being Christianized and subjected to the authority of the Church and its educative influences, brought to light this architectural expression whose manifestations are so diverse and whose rise was analogous to the growth of the Church itself. The final word was not spoken, however, until the Gothic period focused all the science, mathematics, history and culture of every kind in the production of ecclesiastical edifices.

While the Southwest and a small section of the South of the United States were opened to the exploitation of Spanish colonial architecture, the remaining territory was reached by European influence, largely Catholic in its origins and somewhat the antithesis in point of expression to that which gave substance to the Southwest. The Atlantic seaboard was settled by the English, the French, the Dutch and the Swedes. Colonies of these settlers, finding building not an easy task and yet courageous and hopeful enough of their future to desire permanency, as great comfort and convenience as possible, and a degree of refinement surprising enough under the adversities that beset them, found expression for their artistic ideals in architecture.

The well-ordered Georgian epoch in America exemplifies the great height to which the architectural skill of these settlers soared. Designer and artificer coördinated in producing domestic, civil and religious work of distinguished merit and noteworthy originality. Substitutions of inferior materials for those most desirable in the fashioning of column and lintel were usual occurrences.

Wood setting for stone and brick and stucco work were much studied, as the range of material, just as in the Southwest, was extremely narrow.

Whatever effect Catholic architectural munificence had directly upon the evolution of the Georgian and early American styles, it was that of its broad general culture of all of the arts in all of the ages since the time of its inception. The great wave of the Renaissance movement which eventually engulfed practically all of Europe sent its ripples to America. The later periods of the Renaissance, especially the Renaissance of France and of England, were most favored for purposes of exploitation, relatively little being done with the Baroque period of Italy.

Idle copying of European examples was not a commonplace means of solving the problems of the times. A capacity for design as a matter of innate ability to compose rationally and beautifully along conventional lines, with an independence of sentiment that was very refreshing, marks the work of the late eighteenth and early nineteenth centuries.

A luxury of living which we seldom associate with these days existed in many quarters. Strangely enough, this did not appear to corrupt the taste of the designers. In Annapolis, Maryland, hand railings of solid silver were used sometimes in the houses of the most affluent citizens, but the pleasing delicacy and intimacy of the patterns were not lost as a result. Annapolis received its fashions directly from Paris, simultaneously with London, and the purveyors of architecture were not at all the crude journeymen builder or artisan. Progressively all of the seaboard and much of the interior adjacent were brought under the influence of a fine discrimination in regard to architecture and its accessories, the furniture, the gardens and even the planning of a town and city. All of the motives, of course, were of Classical or of Renaissance origin.

What the Popes had done for the arts, the patronage, protection and impetus given them by Julius II and Leo X, were felt in all works of the Renaissance, even as remotely situated from the source of the style as in America.

For an extended period the Renaissance thrived. Neo-classical buildings were sometimes erected; for example, the Sub-Treasury building in New York, the Boston Custom House and the United States Treasury building in Washington, making use of the simple temple colonnades of Athens and of Rome, but lacking many of the refinements of Classical integrity.

An increase in commerce and in wealth made for a very general upbuilding; and with the increase in the number of structures erected came an increase in the number of types of buildings. Houses, town halls, housing for the Federal Government and edifices of worship followed the same vogue; and in spite of the apparent monotony of the repetition of motives, considerable variety was introduced and not a little individuality produced in them by the patient deliberation over minor details; moulded architraves, modified Corinthian capitals and entablature mouldings nicely adjusted in proportion and in scale. The fenestration of walls was regarded with the utmost interest, and where brick was employed the seemingly trifling matters of the width and color of brick jointing were studied as well as the general scheme of bonding the brick itself. Wood-working was well understood, carved mantel fronts of distinction were numerous and stair balustrades were wonderfully well managed; and altogether the charm and special attraction that were given this epoch mark it as our period of greatest achievement in the art of building well.

Faience suggestive of Della Robbia, or choir-stall calling to mind Amiens or Perugia, were not to be seen in counterpart, and one might have looked in vain for workmanship as unattainable here as it was common in the Old World. The dome of the Capitol in Washington had to be done in cast iron. Saint Peter's, in Rome, with its solidity of masonry construction, whose silhouette is brought to mind in viewing the Capitol dome, contrasts the integrity of one with the subterfuges employed in the clever casting of metal and the possibilities of a coat of paint.

Latrobe, Bulfinch and Charles V. Walter were three giants of our early days, responsible for some of the best of our first efforts at monumental architecture. Latrobe designed the Baltimore Cathedral, which still ranks as one of the purest works on the continent. Reduced in scale, quaintly suggesting the frugal economy of the age, it represents a free invocation of what is best in the Renaissance.

Church building did not receive the attention it got in the days of Spanish occupation. Meeting-houses of wood designated the work of the Protestant sects in establishing themselves, and there was recalled the work of Gibbs and Sir Christopher Wren in England. Tall towers of pyramided series of the five orders gave majesty to the necessarily low forms of the classical naves, and supplied a picturesqueness to the otherwise heavy mass.

Thus we see that whatever indigenous art may have existed in the eastern portion of the United States made no very definable imprint upon it. If, as has been demonstrated to the satisfaction of ethnologists, the North American Indian was of Asiatic origin, no trace of the Asiatic had seeped through into the work of our early nineteenth century.

Canada, as a distinct territory from that of the area occupied by the thirteen Original States, devoted itself in the formative period of its civilization to somewhat the same ideals to which the States subscribed. Nothing indelible left by those Northern races contiguous to the regions of intense cold to-day impresses us as having had its origin elsewhere than in Europe. Quebec, intensely Catholic ground, first saw the light of the Christian Faith when Jacques Cartier preached the gospel of Saint John to the natives in 1534. So little of architectural merit is to be seen in any portion of Canada, either of the very first centuries of New France, or of its subsequent years of growth, that one is at a loss to account for this almost total lack of inspiration. As a reflex of what was done in New England there are to be seen occasional meritorious buildings, but the product of the creative genius of Canada is wholly negligible compared with that of Mexico.

Northern countries hold little affection for the classical orders of architecture, yet France had embraced the Renaissance from Italy with all fervor, and England did ample justice to classical tradition in the building of Saint Paul's, London. Canada was contented to copy, as is shown by the reduced replica of the Basilica of Saint Peter that may be seen in Montreal.

The Greek revival, which did such wonders for Federal building and surpassed in interest of its productions the simultaneous revivals of the same order in England and Germany, replaced the purely Roman. Some of its many distinguished productions are the old Custom House and the Sub-Treasury in New York, the Boston Custom House by Robert Mills, and the Executive Mansion in Washington by Hoban.

The architecture of the Republic did not continue to be entirely free from the eclecticism that displayed itself parallel with the freedom of thought and movement in the other intellectual pursuits. Following the Greek revival came a most deadly decade of uninspired mechanical design in which certain historic styles, notably the French Renaissance, were travestied. As specimens of the lapse of the old, the New York Post Office and the State, War and Navy building in Washington indicate its banality.

The Gothic churches by Renwick, Saint Patrick's Cathedral and Grace Church, New York, and Upjohn's Trinity Church saved from absolute calamity this intervening period and brought the Gothic to the attention of American designers. Saint Patrick's Cathedral, while not a triumph of all that is best in Gothic, and suffering as it does very greatly in execution, is a notable monument. Its west front and the spires, which were not completed until 1887, are singularly graceful in spite of their rather harsh material.

The Romanesque of France came in after a most depressing period of twenty years, during which time the nation, becoming completely immersed in commercial activities, suffered architecture apparently to decay.

With the return from abroad of H. H. Richardson and R. M. Hunt, two architects of strong personalities, American opinion veered noticeably towards the art of the Middle Ages. Extensive travel and a period of study at the Ecole des Beaux Arts in Paris had well equipped them to dominate the field at the particular time of their return. The nation had been surfeited with poorly conceived efforts at architectural embellishment. Viewing the dreadful City Hall in Philadelphia and the State Capitol at Albany as indicative of our tastes, the rejuvenating effect of these enthusiastic lovers of the Romanesque and the Gothic was of tremendous import.

Architecture, too, was of itself admitted to be suitable as a form of culture to be taught in the colleges, and two Architectural schools were organized by W. R. Ware, in New York and Boston. Pilgrimages to the Ecole des Beaux Arts began to be a necessity both for post graduate work and for the reason that travel in foreign lands might thus be conveniently combined with study in the *atelier* under teachers of the highest attainments.

Catholic influence spreads through its artistic accomplishments, and great nations are greatly indebted to the Church in its fostering of all the arts and most particularly architecture. The debt in this regard which America owes to the Catholic Church is that, firstly, of having provided abundant material of infinite variety and adaptability for the upbuilding of ecclesiastical construction in the New World; secondly, of having shown by repeated example the varieties most suited to particular climatic conditions, so that the processes of elimination are brought to focus upon the most consistently appropriate forms to be motives for actual execution; thirdly, the Catholic Church in America required that architectural forms brought into play to serve the purposes of people across the Atlantic from European countries should take into account the isolation and detachment of the countries concerned: that the general scheme should be retained, with no omissions permitted that would endanger the vitality of the whole composition, but with certain modifications, allowed as circumstances would suggest. Nave, transept, choir, sanctuary and the altar would all be organized into a complete church, yet the materials might be only humble adobe, wooden frame or crudely devised native stone work, in lieu of carefully tooled masonry and glistening marble. The church, the House of God, was the same, not a meeting-house, a club, a rendezvous of social activities, but a place of worship. The regret is, of course, that at times, inveigled into neglect of their opportunity by the distractions of creeds whose services were of such nature as to suggest immediate environment of a not very serious character, those building churches or having direction in their building were not adherent to the example of the Church in this respect, and allowed discreditable edifices to arise, condemning themselves always by their suggestion of complete uselessness as temples for the exposition of the Blessed Sacrament.

CATHOLIC CONTRIBUTION TO THE AMERICAN DEVELOPMENT OF THE ART OF MUSIC

REVEREND FELIX JOSEPH KELLY, MUS. D.

AMERICANS, notwithstanding all that has been said to the contrary, are a musical people. Their taste is still unformed, but it is naturally a good one, and is sure to grow in the right direction. But in order to grow in the right direction it must be properly cultivated, and this cultivation is keeping pace with the growth of the country. In the work of cultivation of musical taste in America, the part played by Catholics has been no small one. What has already been achieved through their efforts and influence is remarkable when one considers the disadvantages which naturally retard the progress of music in a new country.

No satisfactory artistic results can be achieved here, nor can America produce any national music, until an elevated national taste is formed for the best in the art. I look forward to the time when American Catholic composers will produce great musical works, in every department of the art, of a distinctly original character. This prophecy is based on what has been accomplished so far. The achievements of some of our American composers, Catholics among them, seem to me to be superior to those of European stamp, that is, of the more modern school. This augurs well for the future productions of American Catholic composers.

The unsatisfactory condition of our musical culture is due chiefly to the intermittent opportunities which are given here for musical education. It would be folly to expect a people to form a healthy musical taste simply by hearing the great musical masterpieces occasionally produced, and almost always in an inadequate manner.

We have plenty of good material for the making of good musicians, and in order to bring it out, high-grade schools of music must be established here. Such a school has been established in the United States through Catholic generosity and enterprise. Of this we shall speak later. Such schools conducted on the best principles are of inestimable advantage. America is a great country, but it has as yet done very little in the arts, compared to its achievements along other lines. Nevertheless there is no reason why it should not develop an individual musical art which should compare favorably with that of the older countries of Europe.

No one who has followed the progress of musical art in the United States can fail to recognize the great rôle Catholic musicians in America are playing in laying the foundation for the musical future of our great country. Never comes the epoch-maker till an epoch has been exhausted and another epoch is needed. American music is a coming certainty. We shall have ripe American music when we have ripe American life. The musical life of our country, like its literary life, is not so much an indigenous plant as a grafted twig, which according to the well-known nature of grafts, manifests a more potent figure than that of the actual twigs of the parent stock. In nothing that America does is there any lack of the strong tang of originality, and we are never so original as when imitating, or more strictly we are never so original as when we are just emerging from servile imitation into a positive self-assertion. The moment when a people feels that it is a nation, and has gone in leading strings long enough, is the moment of its freshest vernal glow of lusty life.

Among the great institutions for the promotion of musical art in this country, nurtured and developed under Catholic patronage and richly endowed by a member of the Catholic Church, is the great College of Music of

Cincinnati. That College is one of the many potential agents in the great scheme of musical education for the American nation. It was founded in 1878 and first opened its doors to students on October 14 of that year. It was the child of one man's thought and philanthropy, Reuben R. Springer, a Catholic. He conceived the idea of endowing a College of Music from the fact that the great May Musical Festivals were held in Cincinnati, and that the college should be a radiating centre. Cincinnati, he felt, should be the pivot upon which the festival destinies of the country must turn.

For nearly three years the college continued in Music Hall, when Mr. Springer advanced $15,000 towards the erection of a suitable building of its own. Having already done so much, more was not expected, and hence it was with mingled emotions that the people received the announcement of his intention to endow the college, making it eleemosynary in character. This, as was his custom, took the shape of a letter to the board of directors, fully outlining his design, which was read at a meeting held November 25, 1882:

> Feeling strongly interested in the College of Music of Cincinnati, and encouraged by its progress in comparative infancy, I am desirous to do something additional toward making its future more secure and permanent, and for this purpose I will give to it an endowment of four thousand two hundred dollars per annum in the stock of the Pittsburgh, Fort Wayne and Chicago Railway Company, $60,000 par value. I will make this donation on the following terms and conditions:
>
> First. The stockholders must relinquish all claims to any dividends or profits on their stock for all time to come.
>
> Second. All income or profits realized from the business of the college, to be used exclusively in extending its usefulness and perfecting its teachings.
>
> Third. The certificate or certificates of this $60,000 of stock not to be transferred or transferable, and the income from it only to be used.
>
> Fourth. In the event of the failure or bankruptcy of said college (which I do not apprehend and hope may never occur), then, and in that event, this endowment of $60,000 shall pass to and become the property of the Saint Joseph's

> Orphan Asylum, in Cumminsville, Cincinnati, for the support of male and female orphans of that institution.
>
> Fifth. So soon as the stockholders have agreed to and executed the above mentioned relinquishment, and other necessary things have been carried out, I will convey the $60,000 of the stock to the college on the conditions set forth herein.

This proposition was at once accepted, and by his will an addition of four hundred shares of the same stock was made to the original endowment, making one thousand shares in all, from which the college annually realizes $7000. In the new disposition of the stock it was likewise arranged that upon the death of the holder of any share, his certificate should revert to and become the property of the college, to be voted to any one whom the trustees might elect. No stockholder can own more than one share. Towards the expense of building the college theatre, the Odeon, Mr. Springer gave $55,000, and $2500 for the great organ in this theatre.

In all, he gave to the college more than $200,000, and thanks to his generosity, it is perhaps the only school of music in this country to-day which cannot accumulate profit of any sort, except that arising from the consciousness of benefits conferred. The surplus at the end of each year is devoted to enlarging facilities, to assisting deserving pupils, or the establishment of scholarships. Here we have a brief résumé of the great work done by that staunch Catholic layman, Reuben R. Springer, for the art of music in America. The most eminent members of the faculty of this College, the Gorno brothers, Lino Mattioli and others, are among the greatest musicians in America to-day, and as Catholics are a bright ornament to our country and our Church.

Let us pass from the institution to the individual. The American composer indeed seems in these days to be an object of considerable interest. As the years roll by, we feel ourselves to be gaining upon foreign nations in so many particulars that the spirit of our nationality enters into our art worship. Our native composers compete for public favor with those of Europe, aye, and give American music a distinctive position in Europe, so that they are contending with Europeans on their own ground and with their own weapons. There is no dearth of themes and subjects here. American compositions seem to be in the direction of a simpler and a more heartfelt utterance in music. They are full of American subjects, American ideals, American aspirations, and speak with simple eloquence free from pedantry and servility.

The study of art demands for its success a certain maturity, a feeling of settled security and repose. Herein lies our hope. As we grow older, as we become more stable, as we surround ourselves more and more by a more æsthetic environment, as we have greater opportunities for liberal culture and investigation, we shall be constantly approaching art life, which shall eventually produce its legitimate offspring, an art-atmosphere, and then we shall have American Art. Our Catholic musicians in America to-day are among the pioneers in this artistic development taking place in our country. Among them are musicians and composers as good as can be found anywhere, ornaments to their Church and to their country; conductors, composers, vocalists, instrumentalists, theorists and teachers in every department of musical activity. Through their transcendent genius, they breathe the life, hopes, fears and peculiarities of the American people, reflecting upon their music the stamp of what they are—true American Catholics.

The number of eminent Catholic musicians and composers, both in the secular and religious fields of music, is legion. It would be utterly impossible to mention every one by name. We shall note here a few, whose work has left an impress on the musical life of this country. Among conductors and composers we have such names as

Francis X. Arens, Angelo McCallum Read, Joseph Stransky (the conductor of the New York Philharmonic), Nicholas J. Elsenheimer, Karl Muck, James Nuno, Eugene Ysaye (who was formerly the conductor of the Cincinnati Symphony Orchestra).

In the field of composition we find distinguished Catholic names: John Singenberger, Eduardo Marzo, Blair Fairchild, Albino Gorno, Lino Mattioli, Pietro Mascagni, Liborius Semmann, Pietro Floridia, Piere Tirindelli, Rene L. Becker, Bruno Oscar Klein, Fred W. Goodrich, Nicola A. Montani, Lady Dean Paul (Poldowski), Jacques C. Ungerer, Richard Zeckwer, Giuseppe Ferrata. Our singers on the concert stage have been America's pride. To mention only a few: John McCormick, Thomas Burke, C. Carbone, John Finnegan, Madam Albani, Marie Adelaide Zeckwer, Paul Althouse.

We shall naturally look for some of our greatest Catholic musicians among the organists and composers, such as: Joseph Bonnet, Pietro Yon, John A. O'Shea, Edmund Hurley, Gaston Dethier, John A. White, William Middelschulte, Edward Biedermann, Constantino Yon, James P. Dunn, Marcel Dupre, Charles B. Courboin, Richard Keys Biggs, Alfred Robyn, Eugene Bonn, Aloysius Rhode, John L. Browne. Our virtuoso pianists and violinists have not only acquired a national reputation but an international one. On the piano we may mention such names as: John L. Bonn, Albino Gorno, Giuseppe Ferrata, Pietro Floridia, Nicholas Elsenheimer, Bruno Oscar Klein. Among violinists we have: Edward Dethier, Leandro Campanari, Allen Heman, Piere Tirindelli. Among our litterateurs, critics, lecturers and supervisors the names of such men as Alfred Rémi, George Gartlan and Nicholas Elsenheimer suggest themselves.

Among the eminent names just mentioned we must not forget those of our clergy who have distinguished themselves in the development of the art of music in this country. We may mention: Fathers Bonvin, S. J., Marcetteau, S. S., Waedenschwiler, O. S. B., Donovan, O. P., Tappert, Boylan, Genevrier, Dress and others.

Successful as the American Catholic musician has been in the field of secular music, yet it is in the music composed for and performed in his Church, that he has contributed his greatest work in the development of the art in America. It is in the religious phase of the art of music that we find members of the Catholic Church leading the way in artistic compositions and executions. The Catholic musician of America has vindicated the right of music in church services, so that to-day music in all our churches is judged by the standard set by him. In his compositions he has ever kept in view the grand models set by the Church herself, the Gregorian Chant and the polyphonic masterpieces, so that his compositions breathe the spirit of the music of the Ages of Faith. The result is that American Catholic composers are the real composers of religious music in our country to-day. They were among the first to conform in theory and practice to the provisions laid down by the late Pope Pius X in his *Motu Proprio* on Church music.

The idea of the old polyphonic masters, in view of which they kept the atmosphere of the sanctuary free from profane intermixture and held their artistic genius to stern account before the tribunal of their piety, promises to be the guide and monitor of American Church Music of the future. An intellectual stress apparent in both religious and secular art appears to be enfolding the music of the American Church, and the best composers and executants are striving after a form of music which, while rejecting all profane suggestion, does not discard the means of emotional appeal, which the larger art of music has evolved in later years, and yet at the same time, aims to bring the service of praise into common action with that of prayer.

The American Church has much to hope for from the revival in its churches and seminaries of the study of the polyphonic music of the sixteenth century. It is indeed one of the most hopeful signs of the times that these chiefs of the golden age of Catholic Church music are now the recipients of an honor in the American Church, which has not been granted them since the opera first dug their graves. This is a healthy condition, and is due to the high standard of musicianship of our Catholic organists and choir-masters.

Of Christianity it has been well said that while no art is more fit emblem of her work, none can more efficiently aid that work in the present day, as it has done in the past, than the art of music. The Church in America has recognized this, and hence we find enthusiastic workers banded together under the banner of such societies as that of Saint Cæcilia and Saint Gregory for the purpose of encouraging the rendition of that Church music which shall express the worthiest worship which we can render to God Almighty, and tend to the highest edification of the worshiper.

Thus systematic attention is given to Church Music not only in our schools and colleges but especially in our theological seminaries, so that priests after their ordination enter upon their work furnished not only with the authority but with educated ability to criticize with judgment and to improve with their own intelligent influence the music of their particular charge. Pure Church music at its best is but the echo of heaven's harmonies; while even now the simplest hymns or reverent lispings of childhood, as the poet's lines suggest, may wake the responsive adoration of ministering spirits and of listening angels, whose privilege it is, while loving and serving the children of men, to behold the face of our Father in heaven.

In the field of Sacred Music, the Church in America has had real leaders. Through the instrumentality of the late Doctor Salzmann and the Archbishop of Milwaukee, John Singenberger, a pupil and trusted assistant of Doctor Witt, the founder of the Society of Saint Cæcilia, designed to promote the revival of the music of Palestrina and other ancient composers of similar purity and nobility, took charge of the music of the Catholic Normal School of Saint Francis, Wisconsin. Here he organized the society, May 7, 1873. The objects of the society, broadly stated, are to restore simplicity to the musical services of the Church, to prefer the Gregorian Chant wherever possible, and by systematic instruction in the schools, to train children to sing properly in the service of God and the Church. The society now numbers many thousand members, all of whom take an active interest in Church music.

John Singenberger, as president of the Society of Saint Cæcilia in America, began to publish *Cæcilia* with which were issued supplements of good Church music by ancient and modern composers. He devoted his energies to the promotion of Gregorian Chant, and is to-day one of its most capable representatives. He is the author of many worthy Church compositions. His compositions include fourteen masses, six complete vespers, twenty hymns for benediction, sixteen motetts, organ methods and song book for parochial schools. By extraordinary application, he entirely mastered the old school, and in that spirit he wrote all his compositions. By a rare combination of talents, he achieved immense success in his particular field. His energy, activity and executive ability, brought the American Saint Cæcilia Society to a highly influential position. Long before the famous encyclical on Church music was promulgated by Pius X, Doctor Singenberger was devoting his talents, his time and his energies to the work which that famous encyclical outlined, namely, the reform in Catholic Church music, and the restoration of the old chant of the Church. His impress on American musical life has been so marked that he ranks as one of the great Church music composers of this country.

Another movement of a later date, whose object is similar to that of the Saint Cæcilia Society was the Society of Saint Gregory of America. This is an organization of Catholic organists and choir-masters, and others interested in pure Church music, and the advancement of the cause of sacred music. It numbers amongst its members some of the most eminent Catholic musicians in the United States. It gives its unqualified support to the principles enunciated by Pope Pius X in the *Motu Proprio* on Church music. The project was inaugurated at a meeting held in Baltimore in June, 1913. All sections of the country were represented by delegates at the first general meeting which was held at Cliff Haven, New York, July 7, 8 and 9, 1913. This meeting represented both the clergy and laity of this country and Canada, whose chief efforts were directed toward finding an answer to the question: "How can we solve those problems which confront the rector and organist alike in carrying out the provisions of the *Motu Proprio?*"

The work of this society is constructive in every sense. The first article of its constitution states: "The main object and guiding principle of the society is to foster fraternal assistance and encouragement among the members thereof, in their endeavor to promote the cause of sacred music reform according to the provisions of the *Motu Proprio* of the late Holy Father Pius X." It favors no particular national school of music, since good Church music in the modern sense of the word may proceed from all sources. While due credit is given and proper recognition taken of the schools of Church music in Europe, for the wonderful progress made towards the accomplishment of the ideal, the peculiar conditions in America are particularly emphasized, and questions of national preferences eliminated. No particular school or type of music is favored by the society at the expense of another. It recommends the restoration of the chant to its rightful place in the services of the Church, and advises that if figured music is desired, the polyphonic style be adopted, and regards with favor the use of modern compositions, provided they are composed in a style in keeping with the foregoing models, and are not theatrical, vulgar and even conventional.

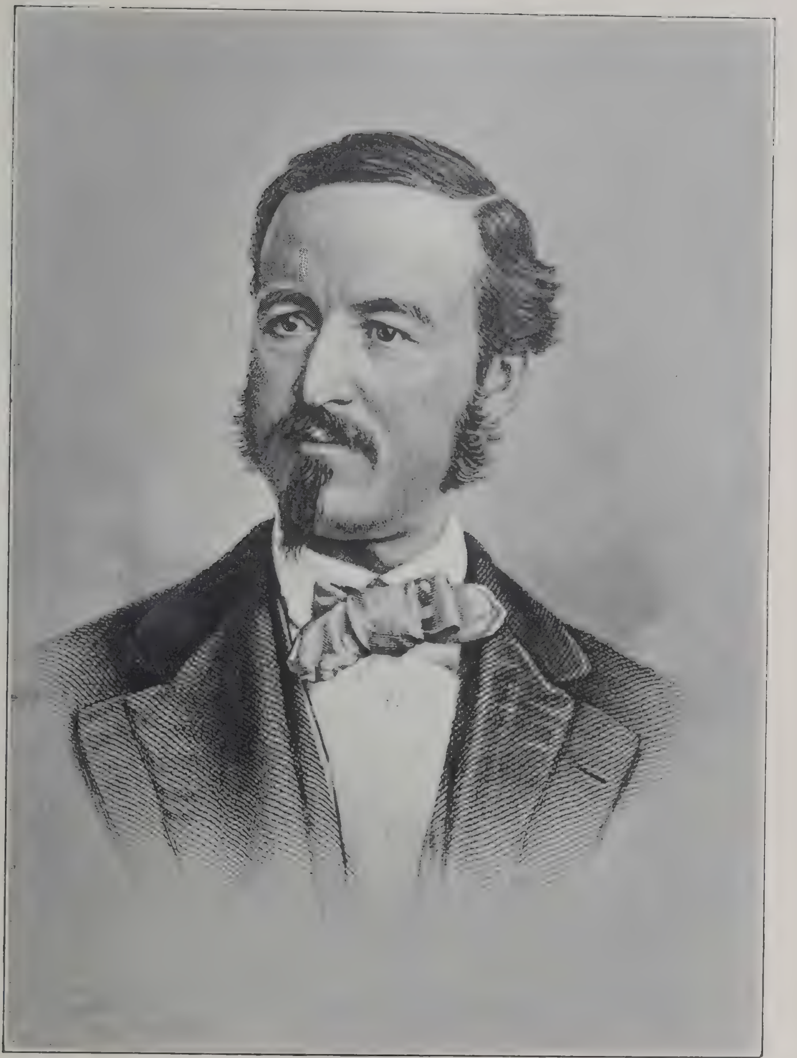
What are the accomplishments of this society since its organization? It has established a Summer School at Cliff Haven, New York, where instruction is provided in all branches of Church music. It publishes a bulletin, *The Catholic Choir-Master*, which not only advises but keeps alive the interest in the reform in Church music. It publishes "white lists" of Church music for the guidance of organists and choir-masters. It maintains a Bureau of Information for the benefit of pastors and organists. It has been instrumental in the compilation of a hymnal which compares most favorably with any hymnal, Catholic or non-Catholic, yet published. Through its efforts diocesan directors of music have been appointed by bishops in most of the dioceses of this country, whose object it is to bring about more uniformity in this most important phase of the Church's life, and to discourage the rendition of operatic and theatrical music in the churches of their dioceses.

It has revived interest and study in the old chant of the Church, so that now the study of the chant has become an obligation in our seminaries, colleges and in many of our parochial schools. It has been the cause of the polyphonic music of the masters of the sixteenth century coming into its own in the Catholic Church in this country. These and many other minor advantages constitute the constructive work of this most worthy society. Its work has been blessed with good results, which are apparent in the host of Church music enthusiasts which it has influenced, and the number of ardent workers which it has converted to the cause.

It has done a noble work for Church and country, and its contribution to the development of music in America, Church music especially, in raising the standard of taste cannot be estimated. It is the strongest force in America to-day against the tendency to admit all styles of music in our churches. It deserves the united support of all who realize the fitness of things in God's holy temple.

One of the greatest factors in the development of music in America, Church music in particular, is the work of the great Order of Saint Benedict. One of the cardinal principles of the rule of Saint Benedict is the promotion of the study of the liturgy and Church music in its pristine glory. It is to Benedictines of Solesmes, that we owe the restoration of the glorious chant of the Church. The different congregations of Benedictines in this country have followed in the lead of the Solesmes Benedictines in this important work, and if the reform of Church music becomes a reality in the United States, there are none who can be given more credit than the humble sons of Saint Benedict. In all that relates to the study of ecclesiastical music, every inquirer is forced to confess his deep obligations to these learned Fathers for laying the foundations upon which the means of modern study are based.

The laborious activity of the Benedictines is not confined to the members of any one monastery; it shines forth with the same lustre in others of the same Order. So we find the Benedictine monasteries here in America as active in the development of Church music as the monasteries in the Old World. They are the leaders in the reform authorized by Pius X. To bring about this reform, the sons of Saint Benedict have by their writings and their teachings accomplished wonders. Summer schools are conducted by them to instruct and instill a



very sincerely yours,

P. S. Gilmore.

love for pure Church music among our Catholic organists and choir-masters.

Their writings on the subject of Church music show the depth of their knowledge of the subject and the thoroughness of their researches. Few bodies of men ever acted collectively more fully up to the spirit of their Order in the development of the art of religious music than the learned sons of Saint Benedict. They were like the adventurous traveller, who has just landed on a newly discovered shore; the very obstacles which at first stood in their way seemed to have been placed there only to stimulate their zeal. They are the pioneers in the field of Church music.

They produced those early chants of the Church, which, when long afterwards combined by Palestrina into the Mass of Pope Marcellus, were hailed with rapture by the Roman conclave and the Fathers of Trent as the golden links which bind together in an indissoluble union the supplications of the Militant Church and the thanksgivings of the Church Triumphant. The American Benedictines are a credit to their Order and to the Church, in the part they have played in the development of religious music in America.

If there is one institution that has made for the development of American Church Music more than another, it is the boy-choir. The rapid introduction of boy-choirs in our Catholic churches during the past few years has been so general throughout the country, taking the place of the conventional quartette and chorus choir, that it has had a decided influence on the character of the music generally heard in our churches. Catholic organists and choir-masters have done a great service to American Church Music in general in reviving this venerable institution of Holy Church. The boy-choir now has become a fixture in American churches of all denominations. With the wonderful progress that has been made so far, the outlook for the future is full of promise, and there is some warrant for thinking that the time is not far distant when the services in all our churches will be rendered by the boy-choir. There is no doubt that the boy-choirs in the larger American Catholic churches might in time become potent agencies for the development of a national school of music. It is meet that we Catholics should take the lead in the organization of boy-choirs in our churches, for it is strictly a Catholic institution, the only choir considered as rubrical by the Church. In its organization we are merely carrying out the mind of the Church in her desire that her music be rendered in as fitting and becoming a manner as possible. Its influence on American Church music in general cannot be estimated. It is one of the greatest incentives to congregational singing.

When we consider the contribution that Catholics have made to the development of music in America, the Justine Ward method of teaching singing to children must be reckoned with as a factor. This method is intended for our Catholic schools and was originated by Mrs. Justine Bayard Ward, of New York, daughter of the late Bayard Cutting, and an accomplished musician. Mrs. Ward has devoted the recent years of her life to the perfecting of her system, and has spent much of her large fortune upon it and in furthering the cause of music generally. She endowed a Chair of Liturgical Music at the College of the Sacred Heart, Manhattanville, and is now devoting her time and her energies to the development of her system at the Catholic Sisters' College, Catholic University, Washington, District of Columbia. She was also instrumental in the organization of what is known as "The Auxiliary Committee to the Pontifical Institute of Sacred Music in Rome." This committee has endeavored to interest our prominent musicians, our prominent churchmen and laymen in the objects of this great school of music at the fountain head of the Catholic Church.

The Justine Ward method of teaching music is developed on principles of modern psychology and pedagogy. That the principles are sound has been amply proved by results entirely unexampled, and so convincing are they that the use of the system has spread with incredible rapidity from one end of the country to the other. It is being adopted in the public schools of some of our large cities. The method trains the child to think in musical terms, and thus lays the foundation of a good, sound musical education. This method is dependent upon the universal instrument of the voice. Following the production of a definitely musical tone, the pupils of the system are introduced to the conceptions of pitch, rhythm and relationship of tones and notation. It is an exceptionally clear, logical and comprehensive method of instruction. The system promises to revolutionize the methods of teaching singing to children. Never has an educational enterprise fulfilled such a crying need, superseding as it does all the obsolete ways of teaching music, which burdened our efforts and the children's interest thus far. It is a beautiful work, carrying on and scattering the good seed which reaches flower in a message of beauty and order to a distracted world.

The universal development of this natural system of voice building for children is in absolute accord with the wishes of the Holy See, as expressed in the *Motu Proprio* of Pope Pius X, to the end that congregations of the faithful everywhere shall be able to join in the liturgical singing, as was the custom in the days when all the arts flourished under the patronage of the Church. The entire congregation should be a choir if we are ever to realize the desire of Pope Pius X, the fulfilment of which will restore to the Universal Church its once universal art. Pope Pius restored all things in Christ, among them music, for he realized its value as a help to form the mind and heart by adding life and efficacy to thought. To-day after a three hundred years' lapse from the Catholic educational ideal, we are once more returning, and our children by the Ward method are to develop along musical lines, that ultimately the singing of the liturgy will present no difficulties to them. Who can estimate the important bearing the Justine Ward method of singing, a purely Catholic enterprise, will have on the teaching of music in America in the years that lie before us?

In this connection we must also take into account the work done in the art of music by our Religious teachers in our Catholic schools, parochial and private. Silently and unceasingly this work is going on. The various religious orders throughout the country give those members of their communities who manifest musical talent every opportunity to perfect themselves in the art, in order that they in turn may teach the best music by the most approved methods to the children under their care. In this way, music is brought into every Catholic home, and its soothing and religious influence there contributes to the well-being of society in general. Many eminent Catholic and non-Catholic musicians to-day, owe their success in the art to the solid foundation they have received in the Catholic school, academy or college. In our schools, music forms an important part of the curriculum of studies, and a child who has spent his entire life in a Catholic school has every reason to come forth from that school a finished musician.

The International Gregorian Congress held in New York, in June, 1920, focused the attention of the whole country on the work the Catholics of America are doing in the promotion of good music, especially good sacred music. It was a memorable gathering. It impressed upon all those who were privileged to attend its sessions the magnitude and greatness of religious music as an art, and it appealed to the educated musician especially, by showing him the sublimity of his art in a way in which he could not otherwise realize it. All musicians throughout the United States followed the deliberations of the Congress in every detail, and its effects were far-reaching.

This Congress, the first of its kind to be held in the New World, convened under the auspices of the Society of Saint Gregory and the Auxiliary Committee of the Pontifical Institute of Sacred Music. The success of this great meeting exceeded the fondest hopes of its most ardent supporters. It has meant more for the promotion of the art of music in America than any other single factor. It has given a fresh impetus to the introduction of the very best music in our religious services. It has brought to the notice of all, musicians and others, the great treasure the Catholic Church possesses in the beautiful old chant of the ages.

With the noble work so far accomplished by the Catholics of America in the development of the art of music, what may we expect of the future? The one urgent need to the further development of this beautiful art in America, and a most pressing need, is the establishment of a National School of Music. Just at the present time, conditions are ripe for university study of music, secular and religious, and nothing less than university authority can accomplish within a reasonable time the work that is now needed.

The highest development of the angelic art is the traditional music of the Catholic Church. When properly taught and sung it is the grandest music literature that we have. It shines forth in all its glory as the supreme form of collective vocal prayer, and no other music penetrates so deeply or so intimately, or causes to vibrate so harmoniously, the heart of man.

CATHOLICS IN THE FIELD OF VOCAL MUSIC

JOHN PHILIP FOLEY, MUS. D.

STRICTLY speaking, vocal music is the only kind which should be heard in the Catholic Church. Our Liturgy is a holy thing and the human voice alone can adequately express the deep spiritual meaning of the sacred text and so render it as to give rise to pious dispositions in the minds and hearts of those who, leaving the world behind for the time being, go aside to worship God in the spirit of holiness and truth. Having these facts in mind, Saint Gregory gave to the Church the most perfect liturgical music that there is; music which was born with the Liturgy, lives in the Liturgy, is one with it and inseparable from it; music which kindles devotion and gives to the mind and heart their proper orientation towards the Creator.

These melodies, enriched and codified by Saint Gregory, are one of the glories of our Faith, and throughout the centuries have been a source of inspiration for great masters in the art of polyphonic vocal church music. Many of the incomparable works of Palestrina, Di Lasso, Carissimi, Baini, Arcadelt, Anerio, Monteverde, Fiorentini, Ingegneri, Lotti, Pergolesi, Hassler, Vittoria and Scarlotti are based upon these immortal Gregorian themes and make up a vast musical literature to which the Church may justly point with pride. The compositions of these masters are of an earnest, pious character, becoming the House of God and appropriate for the praise of God, neither protracting nor interrupting divine service; and, being in close connection with the sacred text, are a means of inciting and furthering the devotion of the faithful.

In modern times, we find the sacred text set to music by such composers as Rheinberger, Mitterer, Haller, Adler, Perosi, Gruber, Witt, Stehle, Ett, Tinel, Franck, Tozi, Elgar, Turton, Turner, Silver, Dubois, Dethier, Silas, Singenberger, Saint-Saëns and many others of note. Generally speaking, the works of these men are devotional and dignified in character, and, while melodically and harmonically modern in form, are true to the spirit of the Liturgy and worthy of a place of honor in our Catholic temples of worship. With such a wealth of ecclesiastical musical literature at command, it may be asked what advance in the art of vocal church music has been made in America.

Progress in the field of Catholic Church music has been and always will be commensurable with the sympathetic interest and encouragement evinced by the members of the Hierarchy themselves. In the early days in our country, the principal work of the clergy was essentially the erection of churches, schools, seminaries and charitable edifices of various kinds to meet the exigencies of a new and growing civilization. This was an all absorbing task and one that called for the noblest efforts of the bishops and priests. The economic problem was the all-important question and there was but little time or energy to spare for the development of liturgical church music and other features of church service. God blessed their efforts, and throughout the length and breadth of the Republic one sees to-day the Cross of Christ silhouetted against the sky, reared aloft on cathedrals, churches, seminaries, convents, schools, orphanages, hospitals and other buildings devoted to the needs of a great Catholic population. There is a time for all things, and from the earliest days and even up to the present, the activities of the clergy were of necessity along constructive lines. This was the great task they found at hand and well did they accomplish it. But despite the complexities of this constructive period of the Church in America, certain members of the clergy had shown a lively and progressive interest in the matter of sacred music.

In the early days of New York, during the pastorate of the Reverend Doctor Cummings and later that of the Reverend Doctor McGlynn, the music at Saint Stephen's Church in East Twenty-eighth Street was known for its excellence from coast to coast. The Church of Saint Anne in East Twelfth Street, during the pastorate of Monsignor Preston, maintained an excellent choir. The music at Saint Patrick's Cathedral drew music lovers from all parts of the world. At the Church of Saint Francis Xavier in West Sixteenth Street, the musical services, under the direction of the Reverend J. B. Young, S. J., were of the highest order, and this artistic standard has been maintained up to the present day. The Paulist Church has long been noted for the rendition therein of Gregorian Chant, and it was there that Edmund G. Hurley, a Knight of the Order of Saint Gregory, under the inspiration of the Reverend Alfred H. Young, C. S. P., organized the first boys' choir in Catholic America. In other parts of the country many pioneers labored for years along progressive lines, and the individual efforts of Professor Singenberger, Father Tappert, the Very Reverend L. P. Manzetti, Mus. D., the Reverend L. Bonvin, S. J., and the Reverend F. J. Kelly, Mus. D., are especially worthy of note.

The general criticism concerning much of the Church music of the early days is to the effect that a large number of the organists and choir-masters favored the works of Mozart, Beethoven, Haydn, Bach, Rosinni, Weber, Cherubini, Gounod, Liszt, Schubert and Verdi. Many of the compositions of these men, while masterpieces in themselves, are too gay and too operatic for church use and abound in countless vain and useless repetitions, in consequence of which they protract and interrupt divine service beyond all reason. Gregorian Chant and music of a serious liturgical character were heard too infrequently and in too few of the churches. In some instances the sacred text was even fitted to music of a purely secular nature.

Consequently, many individuals who possessed an innate appreciation of the beautiful, especially when concerned with the sacred Liturgy, undertook the promotion of a movement for the betterment of Church music. A great impetus was given it by the *Motu Proprio* of Pope Pius X, and it is safe to say that since its publication a general improvement has been made in devotional music throughout the entire Catholic world. Many of the higher dignitaries of the Church in this country neglect no opportunity to forward this cause, and their action indicates that the sympathetic interest and moral support of the Hierarchy will, in due time, bring about the desired results. In order to comply with the spirit of the *Motu Proprio* only male choirs should chant the liturgical offices of the Church. The ideal arrangement is the chorus composed of men and boys. These impress one as being especially intended for the sacred precincts of the Catholic temple. The boy-voice, in its wonderful purity and sweetness of tone and in its lack of the spirit of the world, helps to stimulate devotion and centre the mind and heart on the sublime mysteries of the altar. In America to-day a large number of the parishes have parochial schools and in them boys for the choirs may be selected. The main difficulty of the problem is to secure the proper choir-masters to train the lads.

The Catholic choir-master must be a man of wide understanding and sympathy; a kind, but firm, disciplinarian; he must understand thoroughly the proper method of training the boy-voice; he must be conversant with the meaning and spirit of the sacred Liturgy and able to impart his knowledge to others; he must be an organist of skill, discretion and taste and one who does not labor to display his own technical virtuosity or that of his choir, but to elevate the minds and hearts of the faithful to a closer union with God. The work of such a man not only beautifies the services held in the House of God, but it not infrequently brings to the feet of Christ many a soul to whom the spoken word has appealed in vain. It is with this ideal ever before him that the Catholic organist and choir-master should pursue his noble calling; all selfish aims and desires should be laid aside to the end that he and his choristers may, by the proper rendering of the music of the Church, glorify the Father Who is in Heaven.

Of late years, in every diocese of the United States, there has been a marked tendency toward the boy choir. Some of these choirs have been noted for their truly beautiful singing and have done much toward stimulating a desire and love for the best in Catholic church music. The Paulist Choir, under the direction of the Reverend Father Finn, C. S. P., is, perhaps, the most widely known, inasmuch as it has given concerts successfully in nearly every large city throughout the United States. The wonderful singing of the members has undoubtedly been a potent factor in creating a praiseworthy spirit of emulation in the communities where they have appeared.

Saint Stephen's Church in East Twenty-eighth Street, New York City, maintains a male choir, boys and men, of unusual excellence. A number of critics have pronounced it one of the finest in America. It differs from the Paulist in that it is a strictly parochial choir. All its members attend Saint Stephen's Parochial School and receive their musical training after the daily sessions. The singing of this choir is of a high order and the compositions rendered exemplify the noblest and best in Catholic musical literature.

The parish of Saint Francis Xavier, New York City, has maintained a choir of the highest type, under the direction of the Reverend J. B. Young, S. J. Perhaps in no church in America is the Plain Chant rendered more correctly or heard to better advantage.

At Saint Patrick's Cathedral the boys (sanctuary choir) sing at Vespers in antiphonal style. They are assisted by male soloists. The effect is very agreeable.

In nearly every Catholic Church of New York City progress is being made in the betterment of Church music, and this may likewise be said of every large city in the United States.

In order that the reform in Church music might have a firm foundation, Pope Pius X recommended that it have its beginning in our parochial schools. In his *Motu Proprio* he insists especially on the sublime compositions of the ancient Church as the most suitable music to be taught in our schools and academies, in order that the young may become imbued with its spirit, learn to love it and esteem it as the most appropriate for the House of God. It cannot be denied that in the parochial schools lies the solution of the entire problem of the permanent improvement. With this end in view, the College of the Sacred Heart, New York City, conducts courses in the Ward method of teaching music to school children; and the amazing spread of this method is of paramount interest to all who desire the restoration of good music in our Catholic Churches. Extension courses in this method have been given in Halifax, Nova Scotia, San Francisco, Seattle, Helena, Chicago, St. Louis, St. Joseph, Mankato, Shepherd, Buffalo, Titusville, Philadelphia, Baltimore, Trenton, Hartford and other American cities.

To the Society of Saint Gregory of America, through its official organ, the *Catholic Choir-master*, of which Nicola A. Montani is the editor, too much praise cannot be given for untiring efforts in promoting the cause of liturgical music. A perusal of the contents of this publication will convince the most skeptical that real progress is being made in all parts of the country. That which is theatrical, operatic, secular and trivial is rapidly giving place to that which is liturgical, sacred and serious, and the outlook for the future is very hopeful indeed.

CATHOLIC LIBRARIES AND LIBRARIANS IN THE UNITED STATES

WILLIAM STETSON MERRILL, A. B.

LIBRARIES in this country under Catholic control are mostly those connected with educational institutions in charge of the religious orders or of the bishops and secular clergy. These institutions, including universities, colleges, academies, seminaries and high schools, total 2,166. No survey has been made to determine just the number of books gathered in the libraries of these schools; but various estimates are available of the volumes in libraries having 5,000 or more, which number at least 178. Summing the reported totals we find that there are not far from 3,000,000 volumes, (2,949,025).

The character of the books in these libraries is determined largely, of course, by the needs of teachers and students. Aside from dictionaries, text-books and books for "supplementary reading," there are many others. Let a competent authority tell what kind they are. The Reverend John S. Sumner, S. J., of Georgetown University, writing in 1876 a contribution on "Catholic Libraries" to the Government's report on "Public Libraries in the United States of America" (Washington, 1876), says:

> A Catholic library differs from no other library except in the greater accumulation of matter illustrative of Catholic dogma and practice or its larger collection of Catholic literature, especially in the departments of history and biography. All learning is welcome to the shelves of Catholic libraries, and nothing is excluded from them that should not equally be excluded from any reputable collection of books. Nor will even anti-Catholic works be found wanting to them, at least such as possess any force or originality.

In many if not most Catholic colleges a students' library of books specially suited for the purpose is provided in quarters separate from the main library, and only students of mature minds or pursuing advanced or professional courses are permitted the free use of all the works.

The value of this body of literature to American civilization lies not in its volume; for the number of books in Catholic libraries is much exceeded by those in municipal and endowed libraries and libraries connected with the great secular universities like Harvard and Yale. Nor does it lie in the rarity, costliness or beauty of the works; for while many valuable volumes and manuscripts are to be found in Catholic university libraries, the means of these institutions are not such as to enable them to secure treasures to the same extent as have the other libraries referred to above. The value of the collections under Catholic control lies in this characteristic of the works: they present the Catholic point of view, and in so far as they treat questions of philosophy, theology, history, sociology or public policy, they apply Catholic principles to the solution of such problems.

An account will now be given of some of the more notable or typical Catholic libraries in the United States. Those connected with universities and colleges will first be described, then examples of theological and sociological libraries and those of colleges for the higher education of women; lastly, two monastic libraries and the only Catholic library in this country devoted exclusively to history.

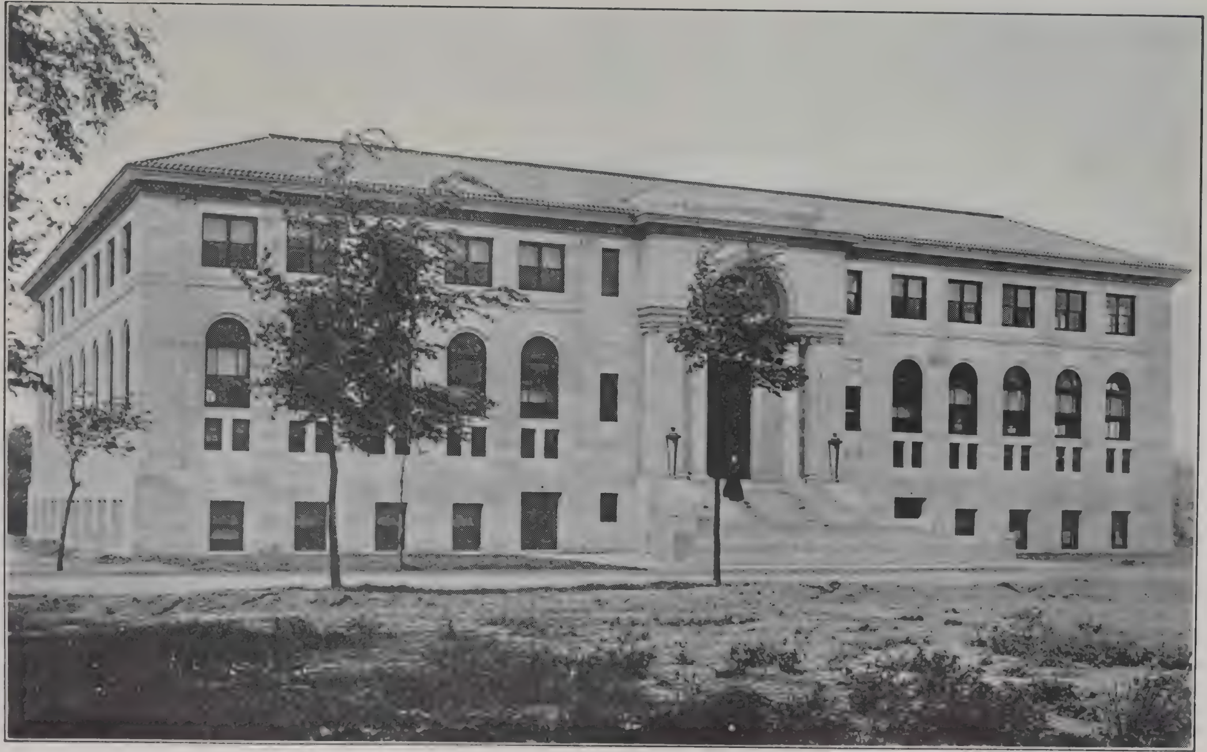
Catholic University of America, Washington, District of Columbia

First in dignity, though not in either age or size, is the library of the Catholic University of America, an institution for higher learning, established in 1889 by the Hierarchy of the United States under the auspices of the Holy See. As the University is intended more for advanced study and research than for undergraduate work, the books acquired have been selected for the use of mature students and specialists in the field of theology, canon law, history and literature. The library now numbers 136,853 volumes, including, with standard works in various departments of knowledge, several special collections. One of these is comprised of Americana and Irelandiana, numbering 15,000 volumes, and was presented to the library by the Reverend Arthur T. Connolly, of Boston. Another is an unique collection of Spanish and Portuguese literature, 20,000 volumes, the gift of the Honorable M. de Oliveira Lima. Many of these are practically unique copies and would command very high prices. The collection upon Dante and that on Shakespeare are excellent, and there is a group of works upon monumental brasses that is worthy of special mention. There are twenty-nine works printed before the year 1500 and fifty-two manuscripts. Students of Orientalia have the privilege of using Reverend Doctor Hyvernat's extremely valuable library of about 15,000 volumes covering the field in which the owner stands preëminent.

Joseph Schneider, A. M., the librarian, has had twenty-five years of experience, the results of which he has generously shared with a number of Catholic students of library administration who have studied with him. He is assisted by three trained workers. The University expends between $6,000 and $7,000 a year upon the maintenance of its library.

UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA

Notre Dame University, conducted by the Congregation of the Holy Cross, has the distinction not only of possessing one of the largest and finest Catholic libraries in the country, but of housing this collection in a separate building which is a model of its kind. Moreover, in administering it, the most approved methods of the library profession are employed, a staff of professional assistants is being built up, courses in library economy are given to



Library of Notre Dame University

students, followed by the conferring of the degree of B. L. S., and they are encouraged to make the fullest use of the books in research and reading in connection with their studies.

The building is of Bedford granite and was erected at a cost of $250,000 in 1917. In his design, the architect, Mr. Tilton, has applied the Classic Renaissance type that has been much admired by architects and librarians in the eastern States. The arrangement of the interior is planned to promote the most efficient service. Two reading rooms, one for reference and the other for periodicals and newspapers, are separated by the delivery desk, behind which is the space for the cataloguing staff. The card catalogue cabinets are so situated as to be easily accessible both to the readers and to the staff, thus saving the expense of maintaining an official as well as a public catalogue. The book stacks are placed compactly in the center of the building, according to the most approved practice of the library profession, thus leaving the outer rooms on all sides open to natural light and air, which are so essential for work and study. In the basement are placed the bindery, receiving rooms and two lecture rooms; on a mezzanine floor are the ordering, classification and accession rooms, exchange department and medical library. The top floor is provided with seminar, study and special collection rooms. Here, also, are located the historical museum, art galleries and the so-called Bishops' Memorial Hall.

The original library of the University, founded in 1873 with James Farnham Edwards as librarian, was totally destroyed by fire in 1879. The present one has grown since that time to a total of 115,232 volumes and pamphlets and embraces not alone many valuable books, but several remarkable collections covering special fields. The Edward Lee Green library on botany, comprising 4,500 volumes, gathered by one of the naturalists long connected with the Smithsonian Institution in Washington, includes some of the rarest and finest books in that field to be found on the continent. It is complemented by a sister collection known as the Nieuwland, in which are to be found many of the original editions of the makers of botany and even autographed copies dating from 1490 to the present time. The literature available for the study of systematic botany is thus abundant.

The Dante collection, formed during the course of many years of keen search and wide travel by the late Reverend John A. Zahm, C. S. C., himself a Dante scholar as well as a scientist, has but two rivals for completeness in the United States and is unequalled in the number of rare and costly editions of the Divine Comedy, printed in almost every language and coming down from the infancy of printing to our own day. Two other special collections are one on South America, secured through Doctor Zahm prior to his trip with ex-President Roosevelt, and one on Ireland. Purchases to the latter are made from a fund known as the Irish National Library Foundation, the purpose of which is to encourage and further Irish scholarship by placing within its reach the best works of Irish prose and poetry, history, customs and folklore. The German section of the library contains the now out-of-print Weimar edition of Goethe's complete works and the "*Deutsche National Literatur.*" The literatures of Italy, France and Spain are well represented.

The archives of the University and of the history of the Church in the United States, gathered largely by the former librarian, Professor Edwards, form a precious portion of the material preserved in the University library. John Gilmary Shea, the erudite historian of the Catholic Church in the United States, once wrote to Professor Edwards: "You possess in what you have gathered more material for a real history of the Church in this country during the present century than was ever dreamt of," for the rescue of countless documents, letters and data for the future historian was a specialty of this natural collector for many years. An instructor in rhetoric and Latin, then a student of law in which he took his bachelor's degree in 1875, then a teacher of history and finally full professor of that subject, during all that time Professor Edwards was the librarian of the University, meanwhile traveling and meeting the bishops and the archbishops of the Church and obtaining through them mitres, croziers, sandals, gloves and other paraphernalia, which he installed in the Bishops' Memorial Hall as a bequest to posterity. He was the originator of the Laetare Medal, a distinction which is to-day regarded as next to a papal honor, and which he did not live to receive himself.

The present librarian is the Reverend Paul J. Foik, C. S. C., Ph. D., a native of Canada, educated at Stratford Collegiate Institute and at Notre Dame, who graduated in theology in 1911 from Holy Cross College and received his doctorate in Philosophy from the Catholic University of America in 1912. He gained his experience in library work at Holy Cross College, while studying under Joseph Schneider at the Catholic University and in working among the extensive libraries of the Government at Washington. He is responsible for the introduction of the modern methods of library administration at Notre Dame; and zeal for the improvement of Catholic libraries has inspired him recently to organize a Committee of the Catholic Educational Association to gather statistics and bring to the attention of Catholic librarians the many resources and conveniences that are in vogue in the large libraries of the country.

GEORGETOWN UNIVERSITY, GEORGETOWN, DISTRICT OF COLUMBIA

The oldest Catholic literary institution in the United States is Georgetown University. Founded in 1789, immediately after the Revolutionary war, by Archbishop John Carroll, of Baltimore, as a classical academy, it passed in 1805 into the hands of the Society of Jesus, who have since conducted it as an institution for professional training. The Riggs Memorial Library, which is for the use of the faculty, contains 150,000 volumes. It was the gift of E. Francis Riggs, of Washington, District of Columbia, dedicated to the memory of his father and brother. Among its treasures are many rare works, early imprints and ancient manuscripts. The Shea collection, which forms a part of the Riggs Library, is rich in Americana and Indian linguistics. The collection of sermons, not only in English but in European languages, is notable. Among the manuscripts are letters and documents of Archbishop Carroll; the "College Archives," consisting of registers, deeds and records, diaries and notices of persons and events, bound up in 135 volumes; an Irish manuscript attributed to the historian Geoffrey Keating; Arabic extracts from the Koran in a manuscript taken from the body of a Tripolitan sailor and a manuscript in Siamese. The Duc de Loubat's magnificent reproductions in chromolithography of ancient Aztec manuscripts are also among the valuable works. Reverend P. H. Burkett, S. J., is the librarian.

The Hirst Library of 7,000 volumes is for the use of the students. There are separate libraries at the Astronomical Observatory, the Law and Medical schools, the Philosophical Library and at the Morgan Colonial Maryland and District of Columbia Library. In 1899 Mrs. Louise Beauchamp Hughes, a Southern woman of wealth and taste, created a memorial room, in which she deposited her collection of books and various articles of vertu, and to maintain it bequeathed to the University the sum of $10,000. Among her books are Latin and German Bibles, missals in print and in manuscript, specimens of fine printing from the press of Bodini and of other Italian printers, including work from the Armenian Abbey of San Lazzaro in Venice. Lord Byron, it seems, took up the study of Armenian with the Mechitarist monks at that abbey, and a compilation of his work is in this collection.

Libraries of considerable size in other colleges conducted by the Jesuits are those of Fordham University, New York, 80,000 volumes, specially rich in the patristic, historical and classical collections; Creighton University, Omaha, Nebraska, having 70,000; Saint Xavier College, Cincinnati, Ohio, with 42,900, and Marquette University, Milwaukee, Wisconsin, containing 17,000. Marquette has also six departmental libraries having a total of 17,158 books, thus doubling the resources, and is particularly well supplied with material dealing with Father Marquette and the Jesuit missions and activities of the Northwest. Campion College, Prairie du Chien, Wisconsin, has 15,000 volumes, which it hopes some day to house in a library building to be called the "Joyce Kilmer Library," funds for which are now being collected. The private books of this poet and journalist, both in print and in manuscript, are the property of the College.

WOODSTOCK COLLEGE, WOODSTOCK, MARYLAND

The theological seminary of the Jesuit Fathers is located at Woodstock, Maryland, where since the College was established in 1869 some 52,300 volumes have been assembled for the use of scholastics and professors in preparing members of the order for their manifold educational duties and missionary work. In 1917 the sum of $3,484 was allotted to buy works for the library, of which $2,094 were spent for books and $290 for periodicals. The collection is strong in the fields of philosophy, theology and church history. For original material relating to the history of the Society of Jesus, however, the Jesuit College in Montreal outranks it. Among the treasures are works in Turkish, Persian, Russian, Chaldaic, Coptic, Egyptian, Arabic, Armenian and Chinese languages; a Hebrew parchment scroll ninety-seven feet long, formerly used in a synagogue at Yemen; an illuminated breviary of the thirteenth century and a copy of the so-called "Columbus Psalter," which is notable because it contains an early reference to the discovery of America. This Psalter was printed at Genoa in 1516. In a marginal note opposite the stanza of the nineteenth psalm that reads (in Latin): "Their line is gone out through all the earth and their works to the end of the world," the commentator has written:

> At all events in our own time, by the wonderful adventure of Christopher Columbus, a Genovese, almost another world has been discovered and added to the realm of Christendom. Now, inasmuch as Columbus used to say that he had been selected by God that through him this prophecy should be fulfilled, I have deemed it not unfitting to insert in this connection a life of this man. And this he proceeds to do on the margin of the Psalter![1]

SAINT BONAVENTURE'S SEMINARY, ALLEGHANY, NEW YORK

The theological seminary of the Franciscans in the United States is Saint Bonaventure's, located near Alleghany, New York. The library is housed in a separate brick building known as Alumni Hall, and contains about 25,000 volumes, comprising works of theology, philosophy, biblical and ascetical works, canon law, history, science and literature. The collegiates and seminarians have access to the main library for reference work and also have special libraries in their respective quarters. The works of Father Pamfilo da Magliano, O. F. M., one of the pioneer Franciscan missionaries to this country and the founder of the seminary, are to be found here as well as others illustrating the missionary activities of the Italians. The library possesses fifty volumes of incunabula, or books printed before the year 1500, and has set an example to other Catholic libraries by issuing a little catalogue of them.

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[1] A facsimile page from the Psalter, showing the passage, may be found in "The Catholic Encyclopedia," vol. 1, facing p. 412.

This list was compiled by M. F. Biniszkiewicz, A. B., of the class of 1917. It is arranged, as such a list should be, chronologically by dates of imprint; titles are supplemented by references to Hain's standard bibliography of incunabula, where full collations can be found; and the colophons show printers' names, places of publication and dates where given. "Early prints are not as rare in this country as one might be led to believe," the cataloguer writes. "Many of them are hidden away in the libraries of our Catholic institutions. Would it not be in the interest of Catholic scholarship to agree upon a common plan to catalogue these works so as to render them accessible to a wider public?" He might have added that a census of all the incunabula in the libraries of the United States was made some years ago and a check-list was printed in the *Bulletin* of the New York Public Library. Let us hope that librarians of our Catholic libraries will compile and send in to the New York Public Library lists of their specimens of early printing to be included in some later issue of this check-list.

SAINT BERNARD'S SEMINARY, ROCHESTER, NEW YORK

The theological seminary of the Diocese of Rochester, drawing students, however, from a larger area, is Saint Bernard's. Its library contains 18,000 volumes and 500 pamphlets. The nucleus of the collection was the private library of the late Right Reverend Bernard J. McQuaid, D. D., Bishop of Rochester and founder of the seminary, who also donated $5,000 toward its development. The scope of the library is mainly theology, philosophy and history. Complete sets of the Bulls and Acts of the Popes, collections of councils, patrologies, the "*Acta Sanctorum,*" monumental works like Muratori's "*Storici Italiani,*" "*Monumenta Germaniae Historica*" and the Jesuit "Relations" (reprints), as well as a complete set of the Catholic Directories are some of the resources available to the scholar.

The librarian since 1893 has been the Reverend P. Prosper Libert, S. T. B., of Louvain, professor in Eecloo, Belgium, from 1886 to 1892, and connected with Saint Bernard's in a like capacity between 1893 and 1914.

LOYOLA UNIVERSITY, CHICAGO, ILLINOIS

Loyola University has the unique distinction in this country of having a school of sociology. Pope Leo's famous Encyclical "On the Condition of Labor," issued in 1891, brought home to members of the Faith with something almost of a shock the importance of studying from a Catholic point of view the many problems relating to charities, labor and capital, marriage and divorce, welfare of women and children, social service, as well as the theories undermining the present constitution of society. Courses have been established in various Catholic universities to teach principles and to study the problems arising from present conditions of society. To the Reverend Frederic Siedenburg, S. J., belongs great credit for his initiative and energy in organizing a school for the teaching of exclusively social subjects under Catholic auspices. Through his efforts, an up-to-date library of some 8,000 volumes has been collected, which is now shelved around the rooms of the school in the heart of Chicago's business district. The characteristic of this library is its adequacy to meet the questions of the hour pressing for solution. The principles of ethics have been taught for years in Catholic colleges; here we see the application of these principles in meeting conditions and in solving problems. Along with the latest treatises upon social questions are to be found here reports of institutions, conferences and societies, statistics of finance, commerce and business, and, most important of all, law reports and judicial decisions.

Resplendent in new bindings along the walls of the class rooms are complete sets of the Northwestern Reporter, Atlantic Reporter, American and English Annotated Cases, as well as earlier reports. We have here an up-to-date library, small but suited to its uses. Proximity to the great public and reference libraries of Chicago renders duplication of expensive material unnecessary and even undesirable.

The general library of Loyola University is divided between Saint Ignatius College and the new buildings on the North Shore. The collections are strong in Catholic theology, philosophy and history, and the number of volumes is 110,000. The Reverend William T. Kane, S. J., a librarian of twenty years of experience, is in charge. There is also a students' library of 10,000 volumes.

TRINITY COLLEGE, WASHINGTON, DISTRICT OF COLUMBIA

Trinity College, for the higher education of women, affiliated with the Catholic University of America, is in charge of the Sisters of Notre Dame de Namur; but part of the instruction is given by professors from the University. The needs of the library of such an institution are thus higher than those of the ordinary girls' academy. How this demand has been met may best be described by quoting from a letter by the librarian, Sister Mary Patricia, sent in reply to a request for information. Sister Patricia, who writes with the knowledge drawn from thirty-five years of experience, says:

> We have a library of 27,000 volumes belonging to the college, with a few thousand more for the nuns, upon which the students may call through the teachers. When Trinity opened in 1900 we had about 200 books. Contributions to the library came from all our convents in this country and generous friends bought according to our desires. Since then we have gone on increasing and have endeavored to build up the library symmetrically. Doctor Capen, of the Bureau of Education, and Mr. Hunt, Columbia's expert in higher education, have pronounced it after examination "an excellent working library."

> Three large rooms communicating are shelved all around and tables are provided for study and writing. The pupils do much work in the library and have free access to the shelves. They may take out books, registering at the desk. Students engaged in research for classes in argumentation, for philosophy, sociology or literary society may have all the books they need for reference in their rooms, also back numbers of periodicals. All arrangements and regulations are intended to make the use of the works easier and more helpful. For this reason the departments have their own libraries—chemistry, biology, physics, art, etc.—ten in all.

These provisions show how well the modern method of making the library an adjunct to the lecture hall and the recitation room are appreciated and applied in this Catholic college for advanced training of women.

Complete sets of several Catholic periodicals, some now out of print, such as the *United States Catholic Magazine, Catholic Reading Circle Review, Dolphin, Catholic University Bulletin and Crucible,* and *Catholic World,* are collections that one would not expect to find in a library so young. An interesting edition of Pope's translation of the "Iliad," printed twenty-four years before his death, "with a list of subscribers which is a literary roll-call of the eighteenth century," is shown in class on special occasions. A notable gift of the classics and books on Shakespeare, Lincoln and the drama, in exquisite bindings, was made to the college by Mrs. M. P. O'Connor, of San José, California, the donor also of a fine collection of paintings and of a set of the Fathers. In the reading room are to be found current numbers of 150 periodicals. "We have not been ambitious to have a large library, but a useful one," the librarian writes. She adds that they use the "Readers' Guide to Periodicals," issued by the H. W. Wilson Company and hopes that "someone will give us a readers' guide for our Catholic periodicals." Such an index has been proposed by others.

SAINT MARY-OF-THE-WOODS, INDIANA

The libraries at Saint Mary-of-the-Woods number four:

the Central library, 10,823 volumes; the College library with 4,800; the Novitiate branch, 3,245, and the Convent branch, 3,500. The institution is in charge of the Sisters of Providence. The funds for the support of the libraries are derived from library fees and from private donations. In 1908 the library was classified by the Dewey system and in 1913-14 it was catalogued by two trained library assistants. One of the Sisters is now the librarian and is assisted by four others.

> "After the introduction of the Dewey classification," she writes in reply to a request for information, "a course of lessons on the use of the library according to the new system was given the teaching members of the community, and since 1914 a regular course of such lessons is given each year to the students in connection with their English work."

As a text-book for these lessons a booklet has been prepared, entitled:

> "The Library, a Brief Course of Instruction for the Students of Saint Mary-of-the-Woods" (Terre Haute, 1919). "The library," we read therein, "is the working laboratory of the school. Every student uses books and ultimately must use libraries. To know how to use apparatus is to know how to save time. Reference books, indexes, tables of contents, card catalogs, bibliographies, are the working apparatus of the student's laboratory * * * An intelligent and free use of the library should develop breadth of view as well as depth of thought and accuracy of judgment."

The character and use of these working tools are explained to the student in this exemplary handbook.

SAINT BENEDICT'S ABBEY, ATCHISON, KANSAS

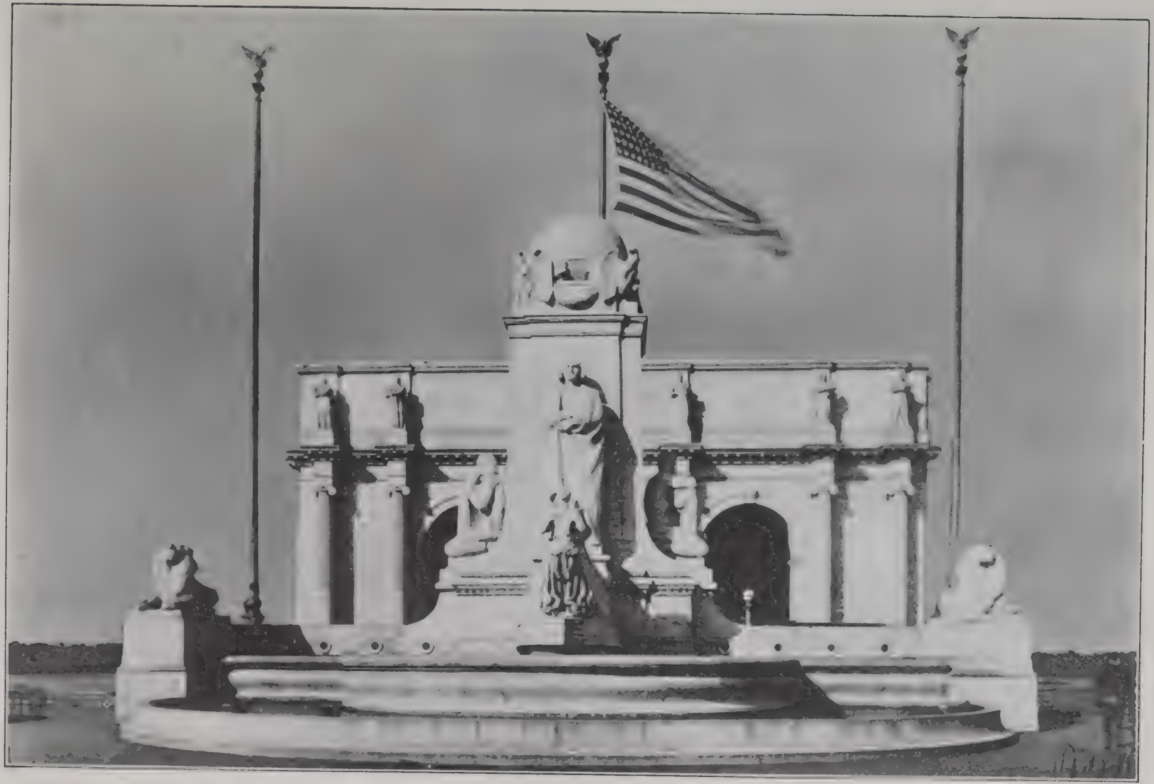
The largest and most valuable collection of Catholic works in the State of Kansas is to be found at Saint Benedict's Abbey, Atchison. The library of the Abbey proper, called *"Bibliotheca Monasterii Sancti Benedicti,"* for the use of the Fathers, contains between 30,000 and 40,000 volumes, by no means confined to theological works. The belles-lettres department is remarkable for its sections devoted to Dante and Shakespeare, the literatures of Spain, France, Germany and Italy, represented by both original works and translations; the collections of Greek and Latin classics are very full, as well as sets of periodicals and standard works of the sixteenth and seventeenth centuries and of modern times. A specialty has been made of the history of Kansas, which is well covered. In the field of Catholic philosophy and theology many important sets of great value are present, Migne's "Patrology" in 379 volumes occupying a conspicuous place on the shelves. As a specimen of a system of classifying books different from the Dewey Decimal, we give below a list of the main sections of the Abbey library:

I	Mental Philosophy
II	Pedagogy
III	Mathematics
IV	Natural Philosophy
V	Holy Scripture
VI	Writings of the Fathers
VII	Dogmatic Theology
VIII	Moral Theology
IX	Ascetical Works
X	Catechisms
XI	Homiletics
XII	Liturgy
XIII	Law (especially Ecclesiastical)
XIV	Church History
XV	Profane History
XVI	Hagiology
XVII	Belles-Lettres
XVIII	Greek Classics
XIX	Latin Classics
XX	Philology
XXI	Periodicals
XXII	Miscellanea
XXIII	Reference Works
XXIV	Biography
XXV	Arts
XXVI	Government Documents
XXVII	Collections (Opera)
XXVIII	Sociology and Economics

The College Library, for the use of the faculty and the students, has 7,000 volumes. The collections of belles-lettres and fiction are the largest; those of history, travel, biography, philology and reference books are well balanced. The current expenses of upkeep are met entirely by the students' fees.

THE AMERICAN CATHOLIC HISTORICAL SOCIETY, PHILADELPHIA, PENNSYLVANIA

The first and only Catholic library in the United States limited in scope to the collection of historical material is that of the American Catholic Historical Society in Philadelphia. The story of the origin and growth of the



Columbus Memorial, Washington, D. C.

Society and its library is contained in successive volumes of its *Records,* a periodical established in 1887 and the vehicle in which have appeared from time to time records, documents, letters and papers possessed in manuscript by the Society. In 1895 the Society purchased for $30,000 its own home, a residence built in 1821 for Whitten Evens, a merchant, and refitted it to meet the requirements of a library and museum. The collections grew so rapidly that two years after the establishment of the Society the library possessed 2,686 volumes, including an almost complete set of Catholic Directories from 1822, and a set of "Ordos" dating from 1841. Soon after the new building was occupied the books were classified and partly catalogued. An important move in the same year was to secure the services of an archivist who was stationed in Rome to make copies and extracts of documents in the Vatican Library and the Irish College relating to the history of the Catholic Church in America. Many manuscripts until then unknown to scholars were thus brought to light. Written material in the archiepiscopal archives at Quebec was also copied for the Society through the coöperation of the Reverend Lionel St. G. Lindsay, the archivist.

The library was described in the report of the Board of Managers for 1920 as "a collection of Catholic Americana of surprising richness and variety. It is doubtful whether in all America there is any collection equal to it in its books, pamphlets and objects of real historical significance." In 1916 it numbered 10,000 volumes and additions have been made of more than 300 volumes a year. The collection of over 150 Catholic periodicals and newspapers, bound and currently received, is probably not to be duplicated outside of the Library of Congress, if even there. The compilation of a "Guide to American Catholic History" has been proposed to the Society.

BIBLIOGRAPHY

The literature of information regarding Catholic libraries scarcely exists. Detailed statements about individual libraries can be obtained only by personal correspondence. Judging by the experience of the present writer even this method of gathering descriptions yields but meagre gleanings. The foregoing account is enough to show how well deserving of greater publicity are the libraries that have been collected by Catholic institutions. Brief notices of the library facilities open to students are sometimes given in the annual registers and announcements issued by Catholic universities and colleges. Individual institutions are described in "The Catholic Encyclopedia" (New York, 1907-1914. 16 vols. Supplement, 1922) and "The Catholic Church in the United States of America" (New York, Catholic Editing Company: vol. 1-3, 1912-14). Statistics of many Catholic libraries may be found in R. R. Bowker's "Annual Library Index" (New York, 1905-10); continued by "The American Library Annual" (New York, 1911-12, 1917-18 and continued). The difficulty in using this guide is that the Catholic libraries are not labeled as such and must be inferred from the name. As Catholic institutions often bear the names of saints, this mode of identification works well; but one occasionally runs upon a school with a saint's name which is conducted by Protestant Episcopalians.

A move has recently been made by members of the Catholic Educational Association which promises to bring Catholic libraries to the fore. A committee, the Reverend Paul Foik, C. S. C., Chairman, has been formed to gather statistics of Catholic library resources, arouse interest in improved methods of library administration, and perhaps unite Catholic librarians in some form of an organized body for discussion and concerted action. The records of this committee will furnish much needed information about Catholic libraries in this country.

CATHOLIC ORATORS AND RHETORICIANS

REVEREND JOHN CAVANAUGH, C. S. C.

THE writer of this chapter labors under a double disadvantage: it is a virgin field which he essays to cultivate; no serious attempt has hitherto been made to evaluate, nor even to list, Catholic American orators. Besides, orators are like actors in this, that there remains for succeeding generations no satisfactory norm of comparing men of one period with those of another. The writers of one generation are likened to those of a subsequent time without difficulty. The same is true of architects, sculptors, painters and all other artists who are not themselves the medium or instrument of their art. On the other hand, actors, orators, singers—probably the phonograph has made a difference here—must depend upon whatever impressionistic record their generation makes of the effects produced upon men by their art. A part of the oratorical effort is, indeed, tangible and concrete. Great speeches that have been written out stand for an incomplete record of the achievement, incomplete because it has seldom happened that a supremely great speech was also a great manuscript. Everyone at once thinks of brilliant exceptions, Demosthenes, Cicero, Chrysostom and the fascinating men of France in modern times. The rule stands up well, however, as a working theory. "Pitt made a great speech yesterday," they said to Charles James Fox. "Does it read well?" asked Fox. "Oh, marvelously well!" "Then, sir, it was not a great speech."

The days of discovery, the days of the early, heroic missionary enterprise, the days of colonization and the times immediately surrounding the foundation of our republic, have left no important oratorical remains. The record here, as in so many other things connected with our country, begins with John Carroll, Archbishop of Baltimore. Yet it is questionable whether he should be set down among the orators, for he possessed no unusual power as a speaker. It is not certain that he composed the "Address" of the Catholic Americans to General Washington, but he certainly did write the "Address" to Catholic Americans on the subject of Wharton, the premier apostate priest of America. There is eloquence in that bit of controversy, and restraint and gentleness and a charm which are all the more remarkable because the occasion and the circumstances made the exercise of these qualities a difficult task.

Archbishop John Hughes, of New York, was probably the greatest leader the Catholic Church has ever had in America from the standpoint of organizing and administrative ability. He had strength of character and individuality in extraordinary measure, and when these things, as in his case, are united with talent for organization, leadership follows inevitably. The one thing necessary, in addition to these qualities, to make such a man not only a leader, but chief among leaders, was distinguished speech. Archbishop Hughes was an earnest, impressive, solid orator, whose note was vigor, rather than grace of expression; yet he did unmistakably possess a feeling for the art of expression.

The most polished literary artist among our bishops from the foundation of the Hierarchy to the present day was John Lancaster Spalding, Bishop of Peoria, Illinois. He possessed an inquisitive, fertile and poetic mind and he had had superior opportunities for education. The quality of his writing has seldom been equalled, and I doubt whether it has ever been excelled, by any American. He once assured me that whatever power of expression he enjoyed was due to the informal teaching of his mother.

She was a woman of culture and her conversation was remembered by the Bishop as the chief influence in forming his literary style.

There is in his work a manner that, to many minds, is suggestive of Emerson, though a very different Emerson from the Sage of Concord, a strong, Christian Emerson. I believe the resemblance is almost entirely in externals. There is an epigrammatic style, a sententiousness, in both, but the Bishop is more clear-visioned and less misty. In any record covering oratory and rhetoric, Bishop Spalding must be given a place special and apart. Nearly all his books are made up of addresses and essays. In many cases the addresses themselves are essays. No other Catholic in America, either lay or clerical, has contributed such a large body of fine literary work. Yet his printed discourses represent only part of his work as a public speaker. The occasions when he was called upon to serve in an emergency and deliver an address were countless, and his resourcefulness was such that he nearly always provided original thought and new expression.

One of the enjoyable experiences of his auditors was their realization that they were enjoying the rare privilege of noting a great mind functioning and that they were watching fresh coinage fall from the mint of genius, so to speak. It was at these times that he most strikingly manifested his power. He never showed to such excellent advantage as when he abandoned himself freely to the inspiration of the moment and allowed his faculties free rein and his expression free play. Truth had always been the predominant virtue of his life. Intellectual honesty was his chief mental characteristic. He believed thoroughly in idealism, and few realized better than he what a practical thing in life is the ideal. In spite of his fondness for German philosophy, he was distinctly optimistic in tone and temper. Added to all this were certain poetic gifts not often possessed by the scholar and the orator. These qualities explain his preëminence in the field of oratory and rhetoric.

The public life of James Cardinal Gibbons covered so long a period and embraced so many divergent activities that it is difficult to appraise the man in brief space. As a rhetorician he will be judged in large measure by his books, "The Faith of Our Fathers," "Our Christian Heritage" and "The Ambassador of Christ." Besides these, he has written introductions to scores of works written by others. Few volumes of religious instruction have attained such extraordinary popularity as "The Faith of Our Fathers." The Cardinal's book has been under God the means of converting a larger number of persons than any other of which we know. For the explanation we must go to the volume itself. It is not in any sense a brilliant work—if it were it would not have been so effective.

Nothing, whether it be in the field of music, painting, sculpture or architecture, ever becomes universally popular which has not in it a strong flavor of the mediocre. You will search in vain through that admirable apologetic of the Cardinal for a single brilliant phrase or a passage of sustained eloquent writing. What you will find is such insight into the thoughts, feelings, interests and psychic processes of the common man as only the great leaders in world history possessed. You will also find a grace, tact and genial persuasiveness, such as the Cardinal's great predecessor, John Carroll, showed in his work, qualities which have been manifested more impressively by Cardinal Gibbons than by any other of our bishops. His insight came from a sympathetic understanding of our conglomerate people and he had a fellow feeling for their political and social ideals. As rhetoric, the Cardinal's work, while lacking a certain grace and brilliance, shows a rare instinct for measuring the word exactly to the thought—and this, indeed, is no small excellence in prose composition. What is said of the Cardinal's best known book is true in lesser measure of his others, and it may also stand as a fair characterization of the quality of his pulpit and platform utterances.

The universal admiration and love felt for him throughout the country placed him in a particularly favorable position from which to send forth his messages. To him, as to that ancient Roman, might well have been raised a monument because "he never despaired of the republic." He often "pointed with pride," so to speak, but he never "viewed with alarm," and hence his public discourses were unfailingly soothing and satisfying. It was, for example, a severe test of his hold on the American people when he expressed views distinctly unfriendly to both Prohibition and Woman Suffrage. Perhaps no other prelate could have said such things in a similar vein without causing bitter criticism from a large section of the American people. But the Cardinal had all his life shown such a spirit of reasonableness and kindliness and had won for himself such a secure place in the hearts of our people, regardless of race or creed, that he could express views on difficult and delicate subjects that might be unpopular, but yet would not subject him to the hostile criticism that might be accorded a man less respected. His devotion to his country, also, while probably it was not and could not be deeper or more intense than that of other Catholic leaders, was so judiciously and persistently affirmed, that by people of all parties he came to be accepted, as it were, as the great high priest of American patriotism. The man behind the speech is as important as the man behind the gun in war, and these circumstances made the Cardinal's public utterances very effective.

Of the physical gifts of the orator, His Eminence had few. His spare figure, his refined features and beautiful, blue eyes that twinkled with humor and kindliness and artlessly bewitched the beholder, were the chief elements of his personality. The Cardinal preached in his own cathedral every month while at home, and was naturally invited to many of the greatest occasions elsewhere. Probably the best address he ever made was that which he delivered on taking possession of his titular church in Rome, where he manifested high moral courage, as well as oratorical skill, in his eulogy of our country. Besides the religious works cited above from the pen of Cardinal Gibbons, there are four volumes of occasional addresses gathered under the title, "A Retrospect of Fifty Years."

His Eminence Cardinal O'Connell, of Boston, is a prelate of many gifts and graces, and among them an excellent literary style, when he is at his best, as well as a power of eloquent, colorful, thrilling speech. In his tone there is a consciousness of authority and power, and few American prelates have shown more courage and strength than he in the treatment of public questions. As the Cardinal always commits his thoughts to writing, we are almost sure to have a collection of his best rhetorical achievements in book form.

Close to Cardinal Gibbons, in point of power as speaker and writer, as he was close to him in his life and work, must be set Archbishop John Ireland, of St. Paul. Unlike the Cardinal, this great figure was a born orator. He did not, indeed, possess all of the graces of the finished artist, though I doubt whether that circumstance detracted from either his effectiveness or his distinction. He had a raucous, throaty voice and his gestures were wholly innocent of grace. He had been educated in France and was evidently steeped in the traditions of French oratory, both pulpit and parliamentary. He had the French genius for phrasing, and his spoken word, and his written word, also, showed a strong tendency to inversions, climaxes, verbal audacities, psychic surprises, rich coloring, graceful imagery, dynamic verbs and adjectives and all the other apparatus of oratorical art. Moreover, he loved the dramatic. He abhorred the commonplace. His large figure must stretch itself to its full height while he was speaking. Earnestness and sincerity contribute largely to the impressiveness of a speaker, and these qualities the Archbishop possessed to a high degree, and supplementing these were his great twin passions, love of Church and love of country. And as a result he came to be the most trusted, admired and thrilling of our orators on a patriotic occasion. Like Cardinal Gibbons, he possessed a spirit which could not be kept in narrow bounds, and he refused to abide by the limitations set up by old world traditions and customs where these things were merely matters of tradition and did not involve principle. Keeping in mind the great figures of the past, I do not hesitate to affirm that we have never had a Catholic American orator who wielded so powerful an influence with non-Catholic audiences as did Archbishop Ireland. Doubtless, some of his greatest addresses are still unpublished, but the quality of his work may be judged by those gathered under the title, "The Church and the Age."

His successor at St. Paul, Archbishop Austin Dowling, is an attractive and powerful speaker, as has been demonstrated on several great occasions; but, in my opinion, he is more distinguished as a rhetorician than as an orator. In the early days of his priesthood he served as editor of a Catholic journal, in which work he displayed such facility and grace of expression as attracted wide attention and much praise. These qualities mark his public documents, as well as his sermons and addresses.

Perhaps no other American prelate has had more of the attributes that make for oratorical distinction than has Archbishop Glennon, of St. Louis. A herculean but symmetrical body, a head and features of unusual attractiveness and distinction, a high quality of mentality, enriched by broad culture, a fascinating manner and a flavor of delectable, mellow humor,—things that are great assets in public speaking,—are the main characteristics of Archbishop Glennon. He is a dignified and graceful figure in pulpit or on platform, and, while there is great diversity in the quality of his work, he never fails to interest and please and to make his point.

Much the same qualities found in the Metropolitan of St. Louis are possessed by Archbishop Hanna, of San Francisco. A sturdy fidelity, a vivacious manner, obvious spiritual and priestly qualities and a profound sympathy and kindness for mankind are salient points of his personality. He is, perhaps, as learned as any living prelate in our country in the knowledge most seemly in a great cleric. His rhetoric is, I think, by preference, of the moderate rather than the vigorous kind, as best suits his character. The patent moral greatness of the man has had much to do with his power as a speaker.

Another prelate, even younger than the Metropolitan of San Francisco and having much the same quality of speech, is Archbishop Mundelein, of Chicago. There is literary grace in his sermons and addresses, as well as in his official documents, from which it is evident that a mind of a high order has been trained by constant study, though rather in the direction of facility and versatility than in that of permanent rhetorical achievement.

The distinction of being the most scholarly Archbishop probably must be accorded to Peter Francis Kenrick, of Baltimore. Honored throughout the world as a great modern theologian, he was venerated by his associates in the Hierarchy for his wisdom and piety, as well as for his erudition. Naturally, he takes high rank as a master of rhetoric, and although he did not enjoy in oratory the distinction which came to him in other spheres of his work, he was much sought after as a speaker for great occasions, and his words, uttered with gravity and deliberateness, never failed to hold the close attention of his audience, which object of course, is the end of oratory. His venerable brother, the Archbishop of St. Louis, was also noted, though in a lesser degree, for his erudition, but surpassed the Metropolitan of Baltimore as a public speaker.

Bishop Fitzpatrick, of Boston, was a providential man for his period, a time of great disturbance among thinking people. He was noted as a convert-maker, and his success in that work was largely owing to his remarkable group of intellectual gifts, a mind of much earnestness and seriousness and a gift of massive speech. Among the bishops of the modern period only one can properly be compared with him in these respects. That one is Archbishop John Keane, first rector of the Catholic University, Washington, and afterwards Archbishop of Dubuque, Iowa. His inspirational power was exceptional, and has been equalled only, so far as I have observed, by that of Archbishops Ireland and John Lancaster Spalding. Fortunately, he has left some literary remains, by no means thoroughly representative, in a single volume.

Archbishop John Hennessy, of Dubuque, was an orator with few peers in his generation. He was a graceful rhetorician and a clear thinker and had a smooth and resonant voice and an attractive presence. His sermon at the Third Plenary Council was one of the real triumphs of oratory in our religious history. He established in the See of Dubuque a tradition of eloquent speech, which was well maintained by his successors, Archbishop John J. Keane and Archbishop James J. Keane. In the case of Archbishop Hennessy, as in that of so many other churchmen, the work of collecting and publishing manuscripts still remains to be done.

In some respects no American leader is of more interest than the scholarly Archbishop Martin John Spalding, of Baltimore. A precocious boy in Kentucky, he was a talented student in Rome. His unusual gifts of mind, coupled with life-long industry, combined to ensure his success as both author and orator and his writings are recorded in apologetic, historical and expository works.

In these and other activities, he was one of the great figures of his period.

Bishop Muldoon, of Rockford, has qualities of speech that have won national admiration. There is an impressiveness and earnestness about him that is very effective and he has a personality and character of unusual attractiveness. He is never perfunctory. His diction shows refinement and vigor, and he is generally recognized by the Hierarchy, the clergy and the laity as one of the most persuasive orators and expositors of our time.

The public utterances of Bishop Gallagher, of Detroit, are marked by learning, reflection, frankness, courage, vigor and power of expression.

There is a mark of scholarship in all that Bishop McDevitt, of Harrisburg, writes or says. He was highly regarded as a preacher, as well as a conversationalist, before being appointed to his see, and the quality of his speech has lost nothing since his elevation.

A prelate of distinction as a rhetorician is the Rector of the Catholic University, Bishop Shahan. Not only his books, but his addresses, have a literary quality that approaches the classic. While not in any sense an orator, no churchman of his time, perhaps, so admirably blends scholarship with artistic word painting.

In speech as in other lines of activity, Bishop Schrembs, of Cleveland, is a man of tireless energy. A life-long habit of study has provided him with a great storehouse of fact and thought which he coins into riches of eloquence. The Bishops of Rockford, Detroit and Cleveland have given few of their addresses to the public, and it is to be feared that much of their best achievement in the field of oratory perished with the occasion that begot it.

Perhaps no prelate has combined all the qualities of the orator in such full measure as did Patrick John Ryan, Archbishop of Philadelphia. Possessed of a large frame and a typically perfect Irish face, this most eloquent of all our churchmen had Celtic imagination, fire, force, beauty of diction, amazing skill in marshaling the development of a discourse, grandeur of thought and delicacy of feeling, stern logic and gentleness of phrase. There was, seemingly, no oratorical grace or power that he did not possess. He is almost the only one of our great orators whose discourses are nearly as effective in the reading as they were when heard. Alas! he left too brief a record of his great mental power, but a few lectures, usually published by request of the mixed audiences always eager to hear him speak, will serve as a record of his eloquence, just as innumerable, sparkling anecdotes will perpetuate the memory of his peerless wit.

Bishop Gilmour, of Cleveland, was a fighting man as well as a writing man. He was a master of controversy and his rhetoric was vigorous and expressive. This, supplemented by his courage and earnestness, caused him to achieve many a triumph through the written word.

The late Bishop Donahue, of Wheeling, who had practiced law a few years before becoming a priest, was an attractive figure in the pulpit and on the platform. He had a pleasing presence, a gift of fluent and pliable expression and an almost complete mastery of the arts of public speech. The same high praise may be paid the late Bishop Shanley, of Fargo, South Dakota.

Archbishop Hayes, of New York, though comparatively a young man, has grown steadily in power of speech as well as in other ways. For a great occasion, when he has sufficient time to prepare for it, he presents an address distinguished for both style and sentiment and his manner of delivery is impressive and effective.

Bishop England, of Charleston, South Carolina, was an Irish priest of rare gifts of mind and heart. He had a talent for graceful and effective writing, a rare and much-needed accomplishment in his time, which, among other ways he employed in the creation of a powerful Catholic literature. The Church benefited much by his scholarly work, and his influence in winning respect for our people from the mental standpoint has never been generally appreciated.

Archbishop J. J. Lynch, of Toronto, Canada, labored many years in the United States with distinction as an educator. Archbishop Lynch originated some of the finest oratorical passages that have ever been spoken in America. There was a grace of imagery, a delicacy of sentiment and a perfection of colorful language in some of his work that has seldom been surpassed in English speech.

The most eloquent priest I have ever known in America was the Reverend Doctor D. J. Stafford, of Saint Patrick's Church, Washington. There were those who looked upon him chiefly as a sublimated elocutionist or actor. He was, indeed, a master of elocution and he would have made a great actor; but he was more than these. To the accomplishments of an orator, he added a fine equipment of noble and scholarly thinking. He possessed a fertile mind and was sure in his instincts and reliable in his judgments. As a pulpit orator he appeared two or three times a week in his church in Washington and he had only to announce a lecture on Shakespeare—his lectures were also good sermons—in order to fill the largest auditorium in the Capital. Unfortunately, he has left but little written record of a career that edified those who knew him and reflected honor on the priesthood.

A distinguished Passionist, Father Fidelis (James Kent Stone), showed in the "Invitation Heeded," published immediately after his conversion, that he was master of a luminous and powerful rhetoric. There is little else of his work published—mainly a few fugitive discourses on notable occasions. Father Fidelis was a man of much personal attractiveness and exquisite refinement blended with great spiritual austerity. Years of study, supplemented by meditation, had endowed him with unusual richness of literary material. Many of us will remember him as a gifted verbal artist and a potent persuader.

Father Walter Eliot, the distinguished Paulist, has provided abiding memorials of his quality in "The Life of Our Lord," "The Spiritual Life," a volume on missions and some other incursions into the field of religious writing. He is another example of the power of the man of deep spiritual and moral character coupled with the command of vigorous and beautiful speech to do great work. No one of his time has left a stronger impression on the religious consciousness of the American people.

Father Peter Yorke, a priest of great mental power, whose studies have given him a familiarity with many subjects of controversy, has done effective work as a pulpit orator and speaker on notable public occasions, but he is best known as a master of argument, denunciation, invective, and has a command of all of the arts of powerful oratory. Worthy of a place in any list of the clerical orators of our time is Father F. X. McCabe, C. M., an eminent educator in Chicago. No man has given more ungrudgingly of his labors than has he in defence of religion and liberty or in fighting the foolishness and tyrannies of men. Another speaker of unusual quality is the Reverend Joseph Nugent, of the Diocese of Des Moines, Iowa. The refinements and graces of highly finished speech are not his and yet he is a master of expression and argument. His language is at times picturesque and his words show that he is a serious thinker.

To Father John Talbot Smith, of New York, distinction for written rhetoric came early, and now, years after, he is still producing argument-laden documents. Less prolific but impressive, have been the public utterances of Monsignor John O'Connell, of Toledo. His messages are full of a noble seriousness of thought and marked by beauty and dignity. The Reverend Doctor

William Kirby, of the Catholic University, is a speaker of power and effectiveness and a master of fine rhetoric. The same may be said of Monsignor Francis C. Kelley, of Chicago, who in addition has produced some excellent books.

At Notre Dame University, there is a strong oratorical, as well as literary, tradition, the outstanding figures being Father Hudson, a writer of exquisite delicacy, of severe simplicity, of unusual power, as occasion demands; T. E. Walsh, a former president and one of the most gifted artists in speech of his generation; President Colovin, a man of acumen, versatility and ripe scholarship, and the late Father Morrissey, whose notes were massiveness and vigor. Besides these men, Father Arthur Barry O'Neill deserves mention as a skilled rhetorician, and the provincial, Father Charles O'Donnell, is, in my opinion, the best master of both poetry and prose among present-day American clerics. Father Zahm, though not an orator, was a rhetorician of power and finish.

Among the Jesuits there have been many distinguished orators and rhetoricians, but to my belief their leading orator was Father William O'Brien Pardow, known throughout the country as a master of picturesque, thrilling and eloquent speech. Miss Ward's biography gives a good idea of his methods and style. The most finished rhetorician among them was Father Timothy Brosnahan, whose critique of an utterance of Doctor Charles W. Eliot, president of Harvard University at the time, is one of the most perfect examples of controversial rhetoric in the language. Father Thomas J. Campbell is also a master rhetorician and the same may be said of Father F. P. Donnelly, who illustrates his own teaching in "The Art of Interesting." The brilliant group who have made international repute for the review *America*, Fathers Richard H. Tierney, John C. Reville, Paul L. Blakely and J. Harding Fisher, splendidly preserve the traditions of the Jesuits

William Bourke Cockran

as scholars and writers. Mention, too, must be made of the cultured John Larkin, the former Bishop O'Connor, Hector Glackmeyer, and the indomitable missionaries, Damen and Smarius, and the founder of the Laymen's Retreat houses, Terence J. Shealy.

When a glance is taken at the Dominican roll, it is recalled that it was here the great Father Tom Burke attained the zenith of his fame, and his brethren, Lilly, Smith, Spencer, McNicholas and McKenna among others have helped with him to perpetuate the ancient glories of the Order of Preachers.

The Paulists have had their share of able speakers and writers, memorable among whom was Father Hecker, who both as orator and as author made a notable record.

A list of the laity that have attained distinction in public utterance would naturally be very long, but a few names appear distinct in the record. Chief Justice Taney, of the Supreme Court of the United States, was master of a distinguished style. The late Chief Justice White, while scorning the beauties of finished speech was an effective talker, clothing his thoughts in language noted for its pellucid quality. Earlier in our history appeared the great figure of Orestes A. Brownson, of whom it has been often, but erroneously, said, that he had no personal style. Brownson's diction was as clearly characteristic as Addison's. He has probably left a larger body of work than any other Catholic American. Brother Azarias was also master of the art of expression and admirable books. In another field René Coudert, distinguished international lawyer, and Charles O'Conor, were universally recognized as among the giants, not only of their day, but of our history. John Boyle O'Reilly, never distinguished as a speaker, was one of the leading rhetoricians of America. He had the versatility of a great journalist, the imaginative beauty of a great poet and a sweep and power both in verse and prose which place him among the great authors of America. The late Charles J. Bonaparte, of Baltimore, was a writer of scholarly refinement and penetration, dispassionate in statement and reliable in judgment. James C. Monaghan, though never trained in oratory, was a fascinating, convincing and charming speaker.

Daniel Dougherty, of Philadelphia, was one of the two outstanding figures in the long history of American lay oratory. From the purely artistic point of view, I doubt whether we have had a master so perfect as Mr. Dougherty. He was well favored as to voice, physique, countenance and manner, while the multitudinous gifts of mind and spirit and style were so combined in him as to constitute him the finished artist. Probably his finest performance (though it aroused much criticism) was his address at the celebration of the Centenary of the Archdiocese of Baltimore.

One orator must be introduced in conclusion, W. Bourke Cockran, of New York. At his best, Mr. Cockran typified oratory itself. He so often placed his wonderful gift at the service of the Church that he is sometimes undervalued by certain critics. Some of his addresses, political and religious, have never been surpassed in the history of English speech. Mr. Cockran was the last of the old classic orators. Whether it were a discourse on the glories of the Church or an argument for a political opinion, his speech was invariably as full of argument and fact and exposition as a statistical document issued by a government bureau. At the same time, there is a glory and pageantry of word painting, and a richness in dramatic quality, but a lack of the poetic touch. In appearance, in manner and in the mysterious thing called personality, which counts for so much in oratory, Mr. Cockran was singularly blessed.

All in all, the achievement of Catholic Americans in the field of oratory and rhetoric has been greater than their work in science, literature or any of the other arts. Naturally, men of Irish blood, immigrants with no handicap of language, have been to the fore in oratory. That is partly a racial endowment; but chiefly the explanation is that men of Irish blood have gone in for leadership in the Church and in political and professional life rather than authorship or scientific work. Their achievements are worthy of our admiration.

CATHOLIC CONTRIBUTIONS TO BOTANICAL SCIENCE

MARGARET B. DOWNING

IF the science of botany is understood in its utilitarian relations to agriculture, horticulture and *materia medica,* it is evident that no class of men have contributed so abundantly of the benefits that flow from its study as did the early Catholic missionaries. A mere casual survey of the field of botanical literature will prove convincingly that a number of indispensable vegetable products used universally to-day in food, in medicine and in articles of luxury and many of the rarest and most beautiful flowers in gardens and conservatories were discovered and made familiar by men sent from the Old World to plant the Cross in the New. That inestimable remedy, quinine, Peruvian or Jesuit bark, is written to the credit of the intrepid band sent forth by Saint Francis Borgia to evangelize parts of the South American continent. The gentle poet-priest, Martin del Barco, made numerous memorable discoveries in the wilderness of Paraguay, and his treatises on its flora remain of value. One of his enduring gifts to well-planned gardens is the lovely Passion Flower, which he first cultivated about his mission house and carried back with him to Europe. Father López de Gomara is recognized as the first observer of the cochineal cactus and its vivid parasite. To him, also, is due a knowledge of the agave plant and tula balm. Recognized botanical history abounds in equally pertinent examples of the beneficent gifts which Catholic missionaries have bestowed on mankind.

If botany is comprehended in the restricted sense as the science of plants as plants and without relation as to whether they be beneficial or deleterious to man, a profound obligation is due Catholic scholarship in the older institutions of learning and to individual scholars in our country for its systematized study. Methodical study of botany was among the reforms which gained slowly even in Europe; and in a land wrested slowly and with supreme sacrifice from the wilderness and hostile tribes of Red Men it is obvious that, for many years, the pursuit of utilitarian botany nullified theoretical effort. The study of any natural science presents illusive boundaries, botany inevitably so, but the consensus of opinion now holds that the pious Catholic physician and university professor of Pisa, Caesalpinus, is the pioneer in systematic botany. John Ray or Wray (1629-1705), who is called the father of English natural science, makes acknowledgment of the discoveries of the Italian in his celebrated work, "*De Plantis in Genere,*" and he pays high tribute to the assistance derived from descriptions sent to Europe by botanical students preaching the Gospel in America.[1] Linnæus drew heavily on the renowned naturalist of Pisa and on the treatises of the missionaries, and he makes due note in his monumental volumes, "*Systema Vegetabilium,*" etc.[2]

But notwithstanding the absorption of energy in the material problems of development in our Republic, some few names have been written into the annals of botanical science which stand worthily beside those so numerously supplied by Italy, France, Sweden, England and the Teutonic races. In the first decade of the last century, there appeared in America an Italian scientist who was destined to perform marvels for medicine and for systematic botany. This was Constantine Rafinesque, a native of Galatea, a suburb of Constantinople, but reared and educated entirely in the old city of Palermo. He had been a teacher and had published many volumes prior to coming here in 1802. He was at this time on a private expedition in connection with researches in botany and other natural sciences and in medicine, of which he was then a teacher at his alma mater in Palermo. Of this prolific contributor to American botanical literature, a distinguished writer of such themes as Rafinesque treated wrote:

> He was the first man since our national independence (or before it) who attempted any approximation of thoroughness in the study of natural science in the United States. His work, written in the first years of the nineteenth century, remains of value and cannot be neglected by the genuine student. He was, as Doctor Asa Gray, of Harvard, remarked, one of those geniuses who occasionally appear to puzzle men of steady habits.[3]

Rafinesque spent three years in the United States, travelling afoot over all the Atlantic seaboard and furnishing the first original studies of its flora from the scientific viewpoint. His wanderings included the Potomac region, and a rare and highly prized book is his *"Flora Columbica,"* the first of the thousands of tomes issued since that early day through governmental channels. This tract in connection with others covering Virginia, Maryland and the bordering States, Pennsylvania, Delaware and North Carolina, was published in Palermo in 1808. Returning to Europe in 1805, Rafinesque became professor of Natural Sciences in the University of Naples and at the same time was editor of the journal of the learned society *Specchio delle Scienze.* Domestic troubles finally drove the naturalist from Naples, and, indeed, from Italy, in 1815, and he came to this country and became a permanent resident. He was first engaged by the University at Lexington, Kentucky, with a commission to lecture on natural science in the larger cities. But in 1818 he accepted the chair of Science and a medical professorship in the Franklin Institute, Philadelphia, and remained in that city until his death in 1841.

The contributions of this Catholic Italian scholar to American science were twofold: He reorganized and improved the systematic study of botany and reformed and refounded the profession of medicine. Authorities on medical development and progress acknowledge that he performed those eminent services. Shortly after returning to the United States he began a pedestrian tour of regions not covered in his previous journey, and in his autobiography ("Travels and Researches of C. Rafinesque," Philadelphia, 1838) he estimates that he actually walked 2000 miles and rode 10,000 in various conveyances. The result of the investigations he made on this trip was a monumental work on the flora of the United States and later "The American Herbalist." Says Doctor Alexander Wilder (before quoted) in the *Medical Times:*

> This great work, which has proven so valuable, was received with an indifference which was almost supercilious. Its learning and accuracy were indisputable; but few of his contemporaries were equal to such a degree of erudition. At this time, the Linnæan system was in full favor, and Rafinesque had the temerity to propose a natural system which presented few attractions to the superficial. He was at odds with his times and far in advance of them, and he suffered the usual fate of the forerunner.[4]

Another result of this patient, intelligent study of plant life was that marvelous "Medical Flora or Manual of the Medical Botany of the United States of North America," containing a selection and description of medical plants, with names, qualities, properties and history, with notes and remarks, on 500 equivalent substitutes, with 100 illustrations by the author. This was printed in Philadelphia in 1828-30. In 1840 there was published a second edition, with fifty new plants with complete description and fifty illustrations added. These drawings were so accurate and beautiful that Doctor Thomas Cooke purchased the plates for use in "The Botanical Medical Reformer" issued in 1840, and again they were reproduced by Doctor Wooster Beach in "American Medical Practice." All these milestones in scientific research in this country were given to the world by Rafinesque at his own expense and nearly all the volumes he distributed as gifts.

Two eminent men of science have paid tribute to the great Italian:

Louis Agassiz said, "Both in Europe and in America, he anticipated all of his contemporaries, and in the discovery of new genera and species in the departments which he cultivated most assiduously he was preëminent, and it is but justice to record these to his fame"; and Asa Gray, following the suggestion of his distinguished colleague, credits Rafinesque with thirteen genera and eight subgenera and sixteen new species of plants in his "Manual of Botany," and gives the same exalted praise to his erudition and sound scientific processes.

Born in 1784, this erratic genius died in Philadelphia in poverty and seclusion. During several years previous to his death he had suffered a mental infirmity, had retired from all human intercourse and broken all ties with his former life, including the religious. He died utterly alone and in a hovel surrounded by his priceless manuscripts and by a vast herbarium, which is now in the University of Pennsylvania. In 1884 his extraordinary gifts to science were generally acknowledged and his writings were collected and published in uniform editions. The works number forty-three. It is more than a century since this gifted Italian began his labors in the scientific fields of the New World, and through these intervening years many estimable scholars have continued his work, endeavoring, like Rafinesque, to carry it on with strict adherence to truth. Says the old proverb, "Get one genius and you will have a thousand."

In the closing years of the nineteenth century, the name of a Catholic American botanical scholar, Edward Lee Greene, like that of Rafinesque, was illustrious in the Old World, and his voice was heard with respect wherever scientific truth was regarded. But between these massive figures, there have been and there now are Catholic botanists filling a variety of rôles with added lustre to the fine old traditions which reach back the ages to Padua and Pisa, where Luca Ghini and Caesalpinus ushered in the new dispensation.

At the University of Notre Dame, Notre Dame, Indiana, is the Reverend Julius A. Nieuwland, C. S. C., a native of Ghent, Belgium, who was a student under Doctor Greene and one of his ardent disciples. Father Nieuwland with Doctor Greene founded the only organ devoted to natural sciences, and especially to botany, which is published in this country under Catholic auspices, the *Midland Naturalist.* He is doing great things for the science and his magazine strikes mighty blows at shallow pretense and mediocrity. He has gathered one of the finest herbariums in America and his library of botany is unique. During the last quarter of the past cycle, the Reverend Réné Langlois, pastor of the Acadian church in St. Martinsville, Louisiana, published many sketches of the flora of the Bayou section and is accepted as an authority on that subject. He was a member of the erudite *L'Athenee Louisianais* and his correspondence from the field, places him among the important botanists of the closing nineteenth century. Doctor W. H. Steil is considered thoroughly versed in the study of ferns and has for several years been the head of the botanical department of the University of Wisconsin. Brother Victorin, now at College Aguille, Quebec, was a frequent contributor to botanical journals during his residence in the United States. There are scores of others doing the routine but necessary work to preserve the virility of the science and performing it with conscientious zeal and devotion.

In the passing of Edward Lee Greene, on November 10, 1915, the Catholic world mourned the most eminent scientist and scholar the United States had given to the world in the last half century. But the feeling of loss occasioned by his death was not confined to the Church and to America. The California Academy of Sciences, with which the great botanist had been affiliated more than forty years, wrote into the minutes of its proceedings of December, 1915:

> The world has lost its leader in systematic botany. With sublime devotion to science, Edward Lee Greene gave up all he had: time, energy, what money could be spared from his frugal needs, to carrying on his work, publishing at his own expense, a mass of original material to be compared in importance and extent only to that of Asa Gray. Probably no other American botanist has published so many new species and certainly none other has made such sacrifices to carry on his work. His wide travels and powers of observation gave him a personal knowledge of more living plants than is possessed to-day by any other botanist.

A botanical publication of New York, *Torreya,* one of the oldest and most influential in this country, contained a memorial sheet in the week following Doctor Greene's death, and after a comprehensive sketch of his career and a complete list of his works, the following estimate of his contributions to botanical literature was added:

> The fame of Edward Lee Greene will rest enduringly on his "Landmarks of Botanical History," of which, unfortunately, but two volumes were completed at the time of his death.[5] Easily the best classical scholar among contemporaries, he brought to this admirable work a certain fluent and delightful style, a combination of broad scholarship and an attractive presentation of subjects which make it difficult to speak with restraint of this production which has already become a classic.

The Reverend Julius A. Nieuwland's was an inspiring encomium in a memorial number of the *Midland Naturalist,* of which Doctor Greene had been a co-founder and to which he had rendered editorial service several years. Father Nieuwland said:

> The world must mourn one of its ablest scholars, one whose work was received perhaps more respectfully in the Old World than in his own country. He allowed no obstacle to impede his search for truth, scientific or religious. His life was worthy of his motto, *"Altiora Petivimus."*

One of the eminent associate botanists of Doctor Greene in the Smithsonian Institution said during a commemoration service held within a month after he had passed away, that if three American scholars were to be named Edward Lee Greene must be one of them and that if ten world scholars must be enumerated, Edward Lee Greene must be counted among them.

This illustrious scholar was born in Hopkinton, Rhode Island, on August 20, 1843. In his early childhood his parents moved West, first to Ohio and then to Janesville, Wisconsin, where he grew to manhood. He had completed the academic training in the country school of his village and was making long strides towards receiving a degree in science at Albion College, when the call to arms echoed through the country. He joined the Sixty-third Regiment of Wisconsin and as a private served until the peace of Appomattox released him. On entering the military service, young Greene had tucked into his knapsack a manual of field botany and a few other books and such material as he could carry to preserve plants on the march. No part of the great naturalist's career presents a more attractive picture than that wherein he kept aloof from the unseemly gatherings of the camps, kept himself free from the vices that so many indulged in and continued to maintain the high ideals which had claimed him from infancy. And so usefully did he employ his leisure moments, that returning to Albion, he was able to pass all examinations and to secure his bachelor's degree in June, 1865.

In one of the many volumes which insure the fame of this master botanist, he gives full credit for the aid received, in his formative years, from his first teacher in science, Doctor Knure Ludwig Theodor Krumlein,[6] who, like the mighty Linnæus, was of Upsala, both as student and professor. Krumlein ranks among the worthiest botanists of the Middle West, and Greene proved to be his most illustrious pupil. Quite naturally, he trained on the strict Linnæan legend and with the idea that the Swedish system was not to be grasped by irreverent hands. But of the many claims which Edward Lee Greene had established in the preëminence of his science, his originality of method and his unswerving rectitude in finding and upholding the truth stand forth as the strongest. He had begun the study of foreign languages under Krumlein, struggling with Norwegian and then taking up the Swedish. He next attacked Romance tongues and then the German and annihilated all impediments. He read the renowned Swede in the original. And from thence came the light which rendered him the great master he is acknowledged to be.

But a spirit of *wanderlust* was an after effect of his military days, and the next ten years were a ceaseless journeying after scientific truth and a spiritual haven. He came of people who were originally Puritans of the first Massachusetts colony, but who had joined fortune with Roger Williams and moved with him to the Rhode Island Plantations. All of young Greene's kindred clung tenaciously to the creed for which they had suffered persecution, and it was with deep misgivings that he realized how wide a distance separated him from the Baptist communion. His departure from home was a quest for truth and beauty and he fared forth among strangers, seeking always the higher things. He joined the Episcopalian sect, by way of compromise, as he acknowledges in that superb piece of spiritual autobiography which has become a classic, comparable with those of Newman and Brownson.[7] He entered the ranks of clerics in the new faith and was rector of a prosperous and growing parish in Berkeley, California, when he quietly resigned his charge and sought entrance into the Catholic communion at the hands of the nearest parish priest. But his spiritual evolution is a coherent part of his scientific.

Like Rafinesque, Doctor Greene's method in seeking botanical knowledge was by way of pedestrian journeys and the publishing of results in leaflets. A large number of these were given to the public at his own expense and many eagerly were accepted by the scientific journals of the day. One of the most charming bits of his non-scientific writings is called a "Walk through the Desert" (New Mexico and Arizona), a monograph on his experiences during two summers, when alone and on foot he penetrated the native haunts of the crafty and cruel savages, observed their ways of living and their methods of cultivation and noted many interesting phases of plant life in the arid regions. It was a feat never before attempted, still less achieved, by a white man alone, on foot and with no weapon except a knife to cull flowers or twigs for a camp fire. Much of the time he pondered upon certain scientific discrepancies which he had observed in the books he had collected and read incessantly during his journeyings. His intense study of Linnæus had long before sent him into the ranks of men like Rafinesque, who had discarded the Swede's classes and orders in favor of natural divisions. He became certain for reasons then not recognized that Linnæan disciples in the New World claimed for their master much more than Linnæus did himself. Again and again he read of the Swedish scholar's adherence to the profound philosophical fact expounded by Caesalpinus, that in the fruit and seed of the plant, and not the flower, is to be found the key of affinity, which is in the essence, the basis of systematic botany. The pious Italian physician and scientist made this discovery 120 years before Linnæus began to write, and the Swede had made acknowledgment of this several times in his works. Yet all this information was carefully omitted in the treatises which found their way into American schools, and it finally dawned on the student's mind that in this country both spiritual and scientific foundations were insecure, since they were built principally to exalt the protesting sects and prevent justice being done to the ancient religion from which their scholars derived wisdom.[8]

Doctor Greene began that gigantic task of examining the evidence in the original sources, with the inevitable sequel of joining the Catholic Church and devoting his life to proclaiming the truth. It resulted also in making him the foremost scholar of his era in original research since he was fortified by a complete understanding of what great naturalists had accomplished before his day. He mastered thirty languages, as his correspondence shows, and he was so conscientious a student that he would learn a foreign tongue for the purpose of verifying a quotation before he embodied it in his texts. Greeted by his contemporaries, as the most learned, accurate and original of the systematic botanists of his time, he was hailed in the Old World as the father of the neo-American school of botanical nomenclature. And so, when death claimed Edward Lee Greene, he stood on the pinnacle beside Asa Gray for the number and value of his discoveries and, in several important aspects he surpassed him. In the domain of nomenclature, for example, Doctor Greene had wrought as signally as Rafinesque in the reform of medicine, while as the historian of his science, he stands alone.

From 1876 until 1913, Doctor Greene passed at least four months afoot making observations and publishing them. His collected works[9] make a formidable list and include many of the classics, such as "West American Oaks" and "Pittonia," in five volumes. During a portion of his career, he was a professor of botany in the University of California, Berkeley, where he formed his most enduring associations, and where, it may be added, he was more generously recognized and appreciated than in subsequent positions. He was invited from this institution to the Catholic University, Washington, by the first rector and filled the chair of botany there from 1896 until 1904 when he became an associate of botany in the Smithsonian Institution. He remained in this post until 1913, when he was called to Notre Dame University to become head of the Graduate School of Sciences and to aid in arranging his great library and herbarium, which he had devised to that seat of learning. He held this chair of science at the time of his death.

In addition to his labors in systematic botany, Doctor Greene performed the herculean task of bestowing on more than 5000 plants which he had discovered, good Latin names, which have received the enthusiastic endorsement of the classicists of Europe. He was in 1901 appointed chairman of an international commission which aimed, through legislation, to reform nomenclature in affiliated botanical societies, something which Doctor Greene sadly announced after ten years of incessant labor it was not possible to achieve. During his tenure at the Smithsonian Institution he was called upon to perform a lowly task for so great a mind, but which he gladly added to his labors. It was to detect from dried specimens injurious plants in meadows and fields, to propose measures for their extermination and the raising of others which would counteract the poisons. Many a herder on the plains and settler in the wilderness has reason to be grateful to one who had rendered such valuable service.

As a philologist and stylist, the works of Doctor Greene challenge attention, and his favorite intellectual pleasure was, next to pursuing the history of a plant, to delve into the beginnings of a word. Besides his scientific publications, he left three manuscripts as yet unpublished, but which the University of Notre Dame will incorporate in the official life of the scientist. These are "A Walk Through the Desert," "Botany in My Own Time" and a mass of autobiographical notes of a personal nature and including much correspondence with the leading scholars of the past fifty years. All throw illumination on a man who was a genius in his chosen profession and an inspiration and ideal for all those to whom science becomes a life work. He must be accounted among the most distinguished converts to the Church since Brownson, and, like him, he adds lustre to the annals of Catholic American scholars.

Edward Lee Greene died in Washington, District of Columbia, while laboring on the second volume of "Landmarks of Botanical History." One of his last requests was that he might be laid to rest on a quiet knoll above Lake Saint Joseph in the great park surrounding the University of Notre Dame. His grave is marked by a rough grey granite block on which appear his name and the dates of his birth and death, and below these lines which he had written of a brother botanist, also a convert to the Church: "A man whom nature in all her phases had attracted and engaged, and to whom she opened wide the door leading unto eternal life."

These words form an epitome of Doctor Greene's own career, just as the motto placed on the book-plate which the American Botanical Society had presented on his seventieth birthday is an epitome of his character,—*Altiora Petivimus.*

BIBLIOGRAPHY

[1] Ray or Wray, "De Plante in Genere," vol. vi, p. 80. Also "Species Plantarum," of which Boutger wrote that the best monument which could be erected to Ray would be to republish the parts in which he follows the Italian Caesalpinus. Unfortunately for his lasting fame, Ray adopted the ideas of Tournefort and became a corollast, whereas the Italian was sternly committed to the fruit and the seed of plants in determining their affinity.

[2] "Systema Vegetabalium," etc., vol. 1, pp. 884 et seq.

[3] Alexander Wilder, M. D., *Medical Times*, vol. xxxii, pp. 123-27.

[4] *Ibid.*

[5] The second volume of the "Landmarks," though completed except in some minor points has remained in the hands of the Smithsonian Department for the past seven years without being published. An increasing demand for the work and many spirited letters on the subject have caused the authorities to hasten the matter.

[6] "Pittonia," vol. 1, pp. 256-70.

[7] "Some Roads to Rome in America." Edited by Georgina Pell Curtis, pp. 187-245.

[8] Although Doctor Edward Lee Greene had exposed the fallacy of much of the Swede's teachings, he was chosen as his panegyrist

before the assembled botanists of America on the two hundredth anniversary of the birth of Carolus Linnæus. This paper has been published in book form and translated into many languages, while the faculty of Upsala frankly accepted it as the greatest contribution to Linnæan literature which the anniversary had called forth. In his opening address in the Gardiner Hubbard Memorial Hall, Washington, D. C., on May 23, 1907, the eminent speaker said quizzically that he had been accused of knowing more bad things about the great Swede than any one in America. "But I may add," he continued, "that I also know more good things about the mighty naturalist than any one in America, and tonight I appear as his attorney."

[9] A complete list of Doctor Greene's botanical and miscellaneous writings is found in every biographical work from "Who's Who in America," to the select biographies issued from time to time about eminent scientific men. He was a regular contributor to more than forty scientific journals at the time of his death, several of them foreign, *Reportorium Specierum Novarum*, London, the *Kew Garden Bulletin*, London *Journal of Botany*, Ottawa *Plant World*, *Muhlenbergia*, and some Italian and Portuguese journals. Without exception, these organs carried several pages of *in memoriam* articles when news of Doctor Greene's death was received.

THE CATHOLIC UNIVERSITY OF AMERICA

* REVEREND JAMES J. FOX, S. T. D.

THE origin of the Catholic University of America is traced to the Second Plenary Council of Baltimore (1866) in which the Bishops, having adverted to the need, expressed their trust that in the near future a National Catholic University would be established. The Third Plenary Council of Baltimore (1884) decided that the project should be undertaken; it chose as the location of the University, Washington, District of Columbia, the seat of the National Government, and the Right Reverend John J. Keane, then Bishop of Richmond, afterward Archbishop of Dubuque, was named as first Rector.

In 1887, Pope Leo XIII warmly encouraged the promoters, and by an Apostolic Letter *(Magni Nobis Gaudii)* approved the constitutions and statutes, empowered the University to grant the usual degrees, and instituted it a Papal University. The dominating purpose which gave birth to the University and has dictated its growth, development and activities, is concisely set forth by His Holiness, Pope Pius XI, in his Apostolic Letter to the American Hierarchy (April, 1922). The document opens as follows:

> Knowing full well how much can be done by Catholic Institutions for the right formation of heart and mind, We at the beginning of our Pontificate cannot but turn our whole thought and care upon those noble seats of learning which, like your University, have been established in order to train up teachers of truth and to spread more abundantly throughout the world the light of knowledge and of Christian wisdom.
>
> Accordingly, since We have ever loved that great work from the time it was founded, at the instance of the American Bishops, by Our Predecessor of happy memory, Leo

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* Died February 25, 1923.

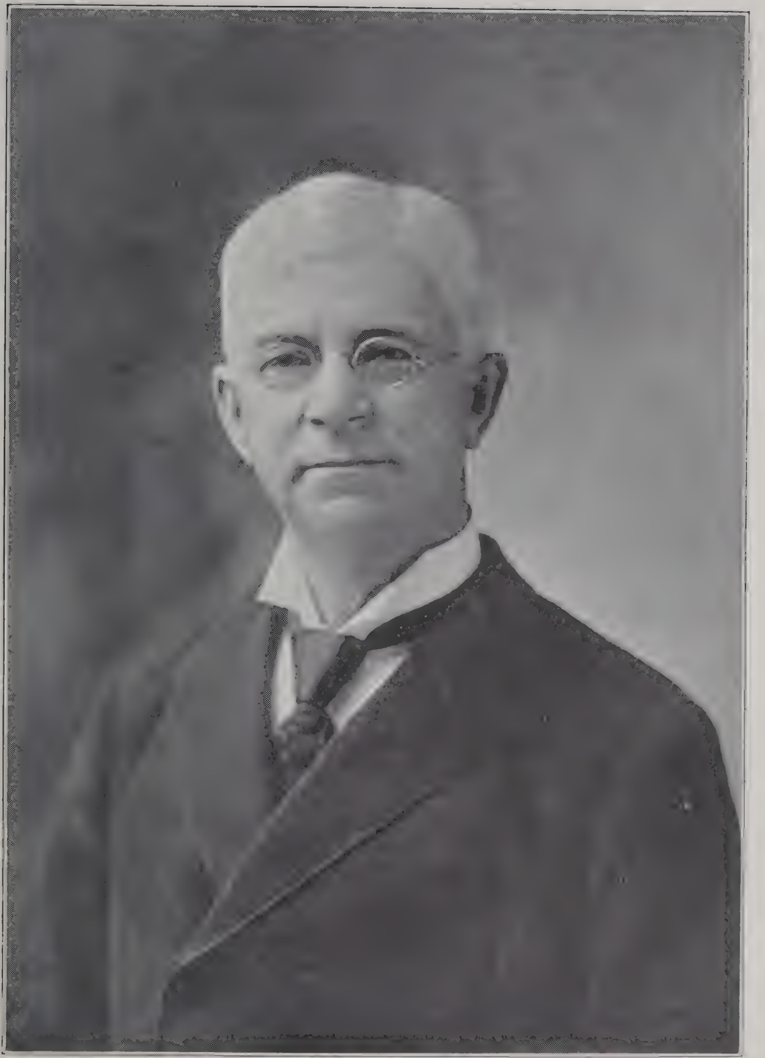
> XIII, so also We have not failed, as occasion offered, to praise the zeal of those who strove by all manner of means to further it, in the firm conviction that the Church in America would derive the greatest benefit from a home of study wherein Catholic youth are more thoroughly trained in virtue and sacred science.
>
> Now, among other reasons for founding the University which the Bishops presented in their letter to the Holy See after the Third Plenary Council of Baltimore, was, that condition of mind which can be protected against widespreading error and strengthened in faith by the deeper investigation of truth, both revealed and natural, on the part of the faithful and especially on the part of the clergy. Weighty as they then were, these reasons are of even greater weight at this time when all are striving to the best of their power for the restoration of order in human society. For it is plain that no such reconstruction will come about unless youth be rightly educated. Nor is any and every sort of education fitted for the attainment of the desired end, but only that in which instruction is based on religion and virtue as its sure foundation, and which the Church unceasingly has commended in every possible way.

Foundation.—Twenty-seven years ago the Catholic University of America opened its doors, amid solemn ceremonies, to the studious ecclesiastics of the United States, pending the day (1895) when the lay youth could be invited to enter, on similar terms of right and opportunity. A university's work, status and influence are largely the flower of contemporary life, and on the other hand, a university is in many ways the full source of new life and progress, of trained and efficient leadership, of varied distinction in the arts and sciences, and of power and success in the social and political order. Its infancy is often a period of trials and difficulties, proportioned to its range of influence and service in the career marked out for it by Divine Providence.

University Administration.—The University is governed by a Board of thirty Trustees, composed of archbishops and bishops, priests and laymen, the majority being ecclesiastics. The Archbishop of Baltimore is perpetual Chancellor of the University, declared so in the Papal constitution by which it is governed. As such, the ordinary administration of the University depends on him and is exercised in his name by the Rector. This officer is appointed by the Holy See from a list of three names presented by the Board of Trustees, holds office for six years, and may be reëlected. He is responsible to the Chancellor and to the Board of Trustees, of which he is ex-officio a member. He is assisted in his government of the University by a Vice-Rector, appointed by the Board of Trustees. The University Senate, composed of the deans of faculties, heads of University colleges, and two elected members of each faculty, coöperates with the Rector in the academic administration of the University. A General Secretary and a Treasurer of the University, elected by the Board of Trustees, complete the list of administration officers.

Teaching Staff.—Four professors, two Germans, a Belgian and a Frenchman, formed the original staff of University teachers, and were credited to the theological faculty. To-day there are ninety-four teachers in the University, ordinary professors, associate professors and instructors. This staff is divided among five schools, theology, philosophy, letters, law and sciences. About one-third are priests, and among these again about one-third are members of religious communities. With a few exceptions the professors are Americans by birth, notably the lay professors. Kindred sciences are grouped into departments, and these again are organized as faculties, of which there are five: Theology, Philosophy, Law, Letters and Sciences. Every faculty has its dean and appointed meetings, while all are represented in the University Senate to which belongs the regulation of the academic life of the University. With rare or temporary exception all the teachers are Catholics, and in a fair measure have grown up within the University itself, henceforth a *corpus vivum et vitale,* capable of preserving and developing itself.

Theological Studies.—The first of the University



Edward Lee Greene

buildings was Caldwell Hall, erected by private generosity, at a cost of $350,000. It welcomed the original staff of four theological professors and a body of thirty-eight young priests, volunteers, so to speak, and pioneers in the province, then new and untried, of advanced studies under native auspices. While only comparatively few have so far been graduated doctors in theology, over 250 licentiates in theology have gone forth, representing in every case five years of theological studies. A very large number have taken the Bachelor's degree in theology. In this way many dioceses have profited by the University, and if a larger number have not availed themselves of the advantages so easily to be had, it is mostly owing to the great need of priests in every diocese. The graduates of the theological faculty are numerous in our larger cities, and are to be found in parochial work and in the diocesan seminaries and administration; they hold positions as diocesan officers, pastors, seminary professors, superintendents of schools, heads of charity works and similar ecclesiastical institutions. The four rectors of the University have been elevated to the episcopal dignity. The total list of bishops given to the Hierarchy from the University administration and the student body is as follows:

Archbishop Messmer, of Milwaukee; Archbishop Hayes, of New York; Archbishop Dowling, of St. Paul; Bishop Conaty, of Los Angeles; Bishop Garrigan, of Sioux City, Iowa; Bishop O'Connell, of Richmond; Bishop Carroll, of Nueva Segovia, Philippines; Bishop Turner, of Buffalo; Bishop Gannon, of Erie; Bishop Keane, of Sacramento; Bishop Russell, of Charleston; Bishop Tihen, of Denver; Bishop Busch, of St. Cloud; Bishop Boyle, of Pittsburgh; Bishop Shahan, of Germanicopolis; Bishop Crane, of Curium; Bishop Drum, of Des Moines; Bishop Swint, of Wheeling; and Bishop Keyes, of Savannah.

At present, Caldwell, or as it is now named, Divinity Hall, housing the administration offices, a large number of ecclesiastical professors and students of Divinity, besides supplying class-rooms for the faculty of Theology, is inadequate to the demands made upon it; so that ampler provision for these necessities will, it is expected, soon be made.

Material Growth.—In the fall of 1889, Divinity Hall was opened, the first of the University buildings, on a site only three miles from the White House but then undeveloped, and reached only by a narrow road that served a few rural villas of the ante-bellum type. To-day fifteen buildings, mostly large and architecturally pleasing, raise their substantial bulk within an academic territory that has been developed until it lacks little of equaling the best quarters of Washington. Eight of the buildings belong to the University: Caldwell Hall, McMahon Hall, Albert Hall, Gibbons Hall, Graduate Hall, Saint Thomas' Hall, the Maloney Chemical Laboratory and the Engineering Building. To the original purchase of sixty-nine acres more ground has been added, so that the total acreage belonging to the University, exclusive of the adjacent properties of the religious communities, is over 270 acres. The grounds are improved with municipal service, laid out sufficiently for immediate uses, made accessible by one of the fine avenues of the city, and so close to the splendid park of the Soldiers' Home that the two sites seem easily to blend into one. The University operates its own central heating and lighting plant.

The large suburb of Brookland, of over 4000 souls, has developed about the University and has made possible a thriving Catholic parish, while another larger suburb has arisen in the near vicinity. Both are outgrowths of the University, without which this section of Washington would have long awaited expansion or been condemned to grow on lines of smaller promise. The general aspect of the University territory might be conveyed by repeating the observation of a not oversympathetic observer. A group of ladies, apparently visitors to the city, were passing Trinity College in a street car; one of them asked another lady who was acting as guide, "Oh! What is that fine building?" "That," replied the *cicerone*, with corrosive acidity, "is Trinity College, the first fortress of the Holy Roman Empire, which you are now entering." Around this almost ideal site rise eight fine edifices of religious communities, some of them very imposing. Were all these structures to be gathered within city limits they would fill several large squares. The combined value of the structures represents a large outpouring of Catholic generosity, private and corporate, and yet all feel that we have not entered upon our larger growth, nor taken the measure of the vast educational possibilities which solicit the eye of the reasoning imagination, given the normal freedom of American religious life and the regular growth of Catholic works in the last fifty years.

The Student Body.—The registration of students for the present year is 2157, including Trinity College, Sisters' College and Summer Schools. The lay students come from nearly every State of the Union. About one-half of the lay students enter the School of Sciences, the other half being divided, somewhat unequally, between the Schools of Law and Letters. They live, for the most part, in University halls, of which there are four, under the direction of ecclesiastics. The new and commodious dining hall has a seating capacity of about 400. The spiritual lives of the students are cared for by regular religious instruction, brief sermons on Sundays and holy days, an annual retreat, and a succession of devotions in the various hall chapels. The presence and the personal example of so large a body of ecclesiastical teachers and students, secular and religious, with whom the lay students are constantly in touch, exercise a remarkable influence on the young lay students, habituate them to intimate and respectful acquaintance with the clergy, and establish relations of friendship and esteem whose fruit will blossom later on in life. In these few years of undergraduate life at the University several ecclesiastical vocations have developed, some of them for the neighboring religious communities.

Buildings and Endowments.—The total endowment of the University amounts to $2,734,000, invested under the direction of a Finance Committee made up of representative Catholic business men. This fund represents almost entirely perpetual academic charges and cannot, therefore, be used for buildings or for other purposes than those for which it was originally given. The eight buildings of the University, with its above-described land, represent an outlay of nearly $2,000,000. Its total property of $3,500,000, while of course in itself a very respectable foundation and a credit to American Catholic generosity, by no means furnishes in revenue and equipment the means needed to carry on the works of the University, even at the present stage of its development. Private generosity must therefore be frequently called on to supplement the regular endowment. It must be remembered that only the annual interest of its endowment, and that very conservatively calculated, is available for the general expenses. The endowment itself must be always preserved intact.

Chairs and Fellowships.—The endowed Chairs in the University are twenty-one in number. There are four endowed fellowships, beside the fifty graduate scholarships of the Knights of Columbus Endowment. It is highly desirable that more Chairs be founded, for in this way the cost of a given course of teaching is secured in perpetuity, thereby relieving the general exchequer of a heavy burden and permitting the use of the general fund for ordinary development.

Many American universities have a good number of teaching or traveling fellowships. Such funds encourage graduate studies and contribute to the growth of scholarly leadership in both Church and State. The comparatively small fund required for a fellowship would enable regularly some gifted student to spend two or three years at the University after graduation, perfecting himself in his studies, acquiring the taste for research, with good method and experience, and fitting himself to aspire to those higher places in life which can be well filled only by the few who are willing to make the necessary sacrifices at the beginning of their career. It is largely for lack of this superior scientific training that our Catholic college graduates enter so rarely the governmental research departments, leaving us without our proper representation in this influential circle of the public service. The Catholic University could not be better situated for such attractive studies, and it is hoped that in the future our Catholic graduates will be enabled and encouraged to pursue there the studies which open the door to promotion in the broader province of expert public service. Otherwise, it will be always a matter of chance whether or not Catholics shall have their due share in all the honors and emoluments connected with the ever-increasing labors and service of the great governmental departments of our national life. There could and should be established here generous fellowships for every branch of learned research and expert training, which our government so badly needs that not infrequently it has to call on foreign scholarship.

Financial Management.—The finances of the University are administered by the Board of Trustees through its Treasurer and a Finance Committee. All investments are made and controlled by the latter body, made up mostly of experienced men of business. An annual report of the revenues and expenditures is made by the Treasurer to the Trustees, and is distributed to the episcopate, and is, otherwise, accessible to all interested in the University. A monthly report, covering the financial life of the University accurately and in detail, is made to every member of the Board of Trustees. The books of the University are audited annually by certified accountants, who examine also the securities and attest the proper condition of the books and securities. The funds of the University are invested in a soundly conservative way, and bring, on an average, about four per cent. Its financial officers are bonded, and all reasonable precautions are taken to conserve its temporal estate. Special funds, like those of the Knights of Columbus Endowment, Basselin College, and the new church, are kept separate, but under the same general management.

Bequests and Donations.—In these first decades the University would have been seriously hampered in its growth were it not for aid given through bequests and donations. Generous friends of Catholic education, witnessing the earnest efforts of the University to realize the intentions and hopes of its founders, have come to its aid not infrequently, and by their donations have made it possible to care from year to year for the ever-growing body of students. All education is necessarily a charitable work. Indeed, it is the highest social form of charity, especially in our day when in all its phases a proper education has become too costly for the average individual to acquire unless a large share of the expense is directly borne by the institutions of education, primary, secondary or advanced. Yet education, particularly advanced or higher education, was never more necessary, perhaps never more remunerative, than in our time. Our non-Catholic brethren set us an example in this respect worthy of consideration, and even of imitation. There is not a department in the University which does not sorely need help of various kinds, in order to keep up with the just demands made upon it by the great increase of students in the last few years.

The growth of the University depends to a large extent on the generosity shown it by the faithful in their last wills and testaments. The most pressing need of the University in this generation is a general endowment fund, which would permit a fair degree of free growth in all the departments which most need an annual outlay for material equipment, new courses, etc. Surely, no better use could be made of their surplus wealth by religiously-minded Catholic men and women than to endow Catholic higher education in a general or specific way, and thus enable yearly a good number of our brightest Catholic youth to come to the front in the scientific world, without endangering their ancestral Faith. Catholic generosity would thus establish in our great centres of population that trained and sure and efficient leadership, itself a potent example and attraction, which on all sides by general admission we so badly need, and are likely to need more urgently in the coming generation, particularly in the ranks of the Catholic laity.

Religious Communities.—The express wish of the Holy See that the religious communities should be admitted to all the advantages of the University was generously met on both sides from the earliest days. Apart from the Sulpicians, to whom was confided the administration of Divinity Hall, the Paulists were the first to respond, and soon the Marists and the Fathers and Brothers of Holy Cross established themselves in close proximity. In due time came the Franciscans and the Dominicans, the Society of Divine Love, the Fathers and Brothers of Mary (Dayton), the Oblate Fathers, the Capuchins, Black Franciscans, Augustinians, Christian Brothers and Carmelites. The numerous students of these communities are a notable element of academic strength, while their regular edifying lives contribute greatly to the general discipline. Eight of their members are on the teaching staff of the University. Their houses ornament the surrounding territory, and their land, devoted to the cause of higher education, amounts to about 150 acres, much of which adjoins the site of the University. It may be said with truth that the conditions here briefly outlined are unique in the history of Catholic education, that they offer the brightest hope for the future in the way of harmony and common service, and that to-day nowhere in the world is there a similar academic situation so ideal in its outlines and so rich in promise.

Writings of Professors.—One easily understands that a new academic work like the University makes large demands on the time and devotion of its teachers for the needs of organization and administration. Much of the zeal which in well-established schools finds an outlet in scholarly writings was here necessarily directed to works of an external and material nature. Nevertheless, the literary output of the teaching staff of the University, though unevenly distributed, is considerable. They have contributed a very fair share to our Catholic reviews and periodicals, scarcely a number of which is without some evidence of their good will and zeal. Were the contributions of our professors to Catholic periodicals reprinted as a whole they would make a respectable number of volumes, and not the least useful part of our recent Catholic literature. For twenty-five years the ecclesiastical professors have sustained an extensive consultation service, replying, often at length, to numerous inquiries and requests from all parts of the country. They are, of course, not singular in this respect, since the professors of our seminaries and colleges have, at all times, been equally devoted. Such service, however, consumes time and often calls for no small degree of self-sacrifice. On the other hand, its anonymous and hidden nature ought occasionally to receive a word of recognition. Many a private letter, written to aid or comfort or direct another, has taken weeks of research and consumed all the spare time of a professor, dealing at the same time with only one among many inquiries. There is surely not one priest-professor in the University who is not the recipient of frequent requests for service of this kind. If I refer to them more particularly, it is not to ignore similar service often asked of the lay professors.

This is, perhaps, the place to refer briefly to the public service of the University professors in the way of sermons, lectures and discourses. They have been ever helpful in this way within the limits of their condition, convinced that they owed to the common cause of Catholicism any aid their position enabled them to lend. They bore a fair share of the labors entailed by the preparation of "The Catholic Encyclopedia." And while that useful work is indebted to many other scholars both at home and abroad, it is not unjust to say that it is deeply indebted to the University, and met there an instant and hearty recognition of its timeliness and its influence.

A complete bibliography of the volumes published by the professors of the University would include works on Holy Scripture, dogmatic theology, apologetics. ecclesiastical history, canon law, philosophy, English literature, sociology, pedagogy, history of education, American history, Celtic literature, American law, Coptic and Syriac literature, Hebrew grammar, French grammar, etc. If we add to this creditable array the numerous printed dissertations offered by the graduate students of the University for the doctor's degree in theology or philosophy, the literary output of the University is quite as large as could be reasonably asked from an institution often hampered for lack of books and other research facilities, such as are demanded by the conditions of modern progress in our great academic centres.

University Publications.—Every scholar appreciates the peculiarly hard and ungrateful toil spent on learned periodicals. They are, nevertheless, like dictionaries and encyclopedias, indispensable, and those who spend on them the best years of their lives, sacrificing more popular and remunerative work, deserve our gratitude and an occasional word of commendation and encouragement. They are the quarrymen whose blocks of granite or marble will one day be shaped for the edifice of science.

Early in our career the *Catholic University Bulletin* was begun (1895). The first twenty volumes contain articles on various subjects, book reviews and miscellaneous studies. With the twenty-first volume (1915) it became mainly a record of current events in the life of the University, and an organ of information for the Catholic clergy and laity. In 1911 our Department of Education began the *Catholic Educational Review,* now in its eleventh volume. It deals with educational problems and methods from the Catholic standpoint, and supplies information regarding all current events and movements in which our Catholic teachers are interested.

In 1915 the Department of Church History undertook the *Catholic Historical Review,* for the purpose of stimulating interest and activity in the history of the Catholic Church in the United States.

In conjunction with the University of Louvain, the Catholic University is now carrying the *Corpus Scriptorum Christianorum Orientalium,* a collection of all Christian texts extant in Syriac, Arabic, Coptic and Armenian, in two series, one of the original texts, and the other of Latin translations. Over eighty volumes of both series have already appeared.

From October to June the students issue the *Symposium,* a medium of communication between the student body and their friends and well-wishers. In addition the University publishes quarterly *Salve Regina,* a purely religious periodical devoted to the erection of the University Church, to be known as the National Shrine of the Immaculate Conception.

Library and Museum.—The University Library had as a nucleus a few thousand volumes given partly by Archbishop Corrigan, Bishop O'Farrell and other benefactors, and was first set in order by the late Reverend Doctor

Bouquillon, whose own rich library of works on moral theology it has since acquired. From modest beginnings it has reached the figure of about 100,000 volumes, generally well-chosen and serviceable. This does not include several rich libraries of professors, nor the libraries of the religious communities, some of which are both numerous and valuable, and in one way or another may be said to pertain to our fund of books available for study and research. If these are counted in, our library facilities represent about 150,000 volumes. The University Library grows by some 5000 volumes yearly. Originally housed in the basement of Divinity Hall, it is now located on the first floor of McMahon Hall, but in very cramped quarters, which do not permit of expansion or of proper administration and use of this great treasure, which, alone, goes far to justify the labors of the last twenty-five years. Recently the library has been enriched by the Right Reverend Monsignor Arthur Connolly, of Boston, who presented to it over 15,000 volumes. Through the generosity of the Honorable Manoel de Oliveira Lima, many years Brazilian Minister at London, Brussels and other capitals, and a distinguished historian and jurist, the University has received his own priceless library, the collection of a lifetime, consisting of over 40,000 volumes, many of them unique, treating of the history of Portuguese and Spanish America.

It is reasonable to hope that the fiftieth year of our work will see here a library, noble in all its proportions, worthy of the purpose and spirit and hopes of the founders and the friends of the University. Incidentally, such a Catholic library, perfect in content and administration, would render a great service in Washington, where legislators, research students and scholarly visitors abound, to whom the halls of a well-equipped Catholic University library would be a veritable boon.

Our museum is yet small, and has lacked space for growth and means for proper care and administration.

There are in it, nevertheless, valuable and rare collections, interesting objects, and curiosities of many kinds. It is easily possible to develop it and to obtain from it a rich service to University teaching.

The University Church.—A community like the University cannot thrive, as it ought to, from the viewpoint of practical religion, unless it have a proper space for worship. Even in the most modest parish the influence of the church edifice on the upcoming youth, as the centre at once of supernatural life and of the loveliest creations of the arts, is a primary consideration. The ecclesiastical students of the University need a suitable church, being mostly young priests, or levites whose life-work is intimately related to the service of the altar. The dignity and correctness of the liturgy; the power of ecclesiastical oratory; the taste and practice of devotions; the function, nature and grasp of ecclesiastical music, with a trained insight for its right place in our religious life; the intimate sense of the spiritual beauty of the ecclesiastical arts; the ineffable charm of the vast architectural spaces—all these sources of priestly character and temper flow naturally within the limits of the church edifice, and impregnate the very spirit of God's youthful minister.

For lack of such an edifice the theological formation of our students awaits yet a more intensive spiritualization. As for the lay students, a large and beautiful church would enrich regularly their spiritual lives; would translate into terms of practical religion their emotional instincts; would exemplify for them the place of God's Church in society, in the arts and crafts, in all human life; would surround with dignity the sacraments, feasts and devotions of Holy Church, and would continue in an unbroken line their daily lives as organized in the family circle and the parochial centre whence so many of them enter the University. Considerations of this nature led eventually to the movement for the erection on the University grounds of the

National Shrine of the Immaculate Conception. A portion of this proposed edifice is in course of construction. On this subject, too, His Holiness in the Letter already cited, speaks with unction:

> But it is essential that youth while they study should be kindled with ardor for knowledge and piety alike, especially by devotion to the Great Mother of God who is the Seat of Wisdom and the Source of Piety, and therefore the American Bishops, Protectors of the University in Washington, have formed the excellent design of building on its grounds the National Shrine of the Immaculate Conception. For it is fitting that side by side with the temple of knowledge should stand the house of prayer, because "godliness is profitable to all things" and "knowledge without piety puffeth up." For this reason We, like our Predecessors of happy memory Pius X and Benedict XV, cherish with fatherly affection both the University and the newly planned Shrine; and We pray that this great work may soon be brought to completion so that from it as from the seat of her loving kindness, the Virgin Mother may bestow upon all America the heavenly gifts of wisdom and salvation.

Basselin College.—In the foundation of the University the Holy See and the American Hierarchy had always in view the best possible training for the aspirants to the priesthood, and in commending the great work to the generosity of the faithful it was felt that in due time they would make a noble provision for the thorough education of those chosen ministers at whose hands they received daily the Bread of Life. To Theodore B. Basselin, of New York, we owe the first ecclesiastical foundation, apart from the teaching funds aforementioned. He bequeathed to the University the greater part of a fortune estimated in the vicinity of $1,000,000, for the purpose of creating Basselin College, an institution in which young aspirants to the priesthood may receive a part of their ecclesiastical formation, with the proviso that they be specially well trained in ecclesiastical elocution. Students must enter the College in their senior year and spend there that year and their two years of philosophy, as ordinarily taught in our seminaries. They are to receive board and lodging and tuition free during said three years, or so long as they give evidence of ecclesiastical vocation. The founder specified no number of students, but left their selection to the University, being chiefly concerned about the most efficient elocutionary training of the students, so that, in reading or speaking, the young priest should always appear in the pulpit to the greater credit of the Word of God and to the best advantage of all his hearers. The foundation has been accepted by the Board of Trustees, and becomes operative at a period to be determined by them.

Catholic Education.—It has always been felt in the University that it owed the most earnest service to Catholic education, not alone within its own borders, but throughout the country. Its interest in the better organization of Catholic education dates from the beginning of the Catholic Educational Association, which its professors originated and with which the University has always remained in the closest relations. It is not here necessary to dilate on the educational service rendered by this body other than to emphasize the fact that it is our chief public bond and sign of union, and brings annually together our principal Catholic educators to the great advantage of all concerned.

Many of our seminaries and colleges have to-day on their teaching staff a good number of scholarly professors educated in the Catholic University, and in this respect its influence has been most beneficial. In several dioceses the superintendents of schools are graduates of the University, and by their personal influence and their training affect favorably the growth of our educational system. Indeed, there is no service which the University prizes more highly or is more anxious to render than the service due to Catholic education. This is its highest merit, its broadest field of action, its very *raison d'être.* If it had done nothing else in twenty-five years than what has been accomplished along these lines, it would have justified the hopes and the sacrifices it called forth from its foundation.

Catholic Charities.—The rapid movement in modern charities' organization, and the increased and complex relations into which Catholic charities were obliged to enter, created soon a feeling that some effort should be made in the way of national organization. Early in 1910 a number of representative Catholics, attracted by the central character of the University, met there and decided to establish at Washington the National Conference of Catholic Charities. It has held since then biennial meetings, the latest having taken place in 1922. Every meeting has been attended by several hundred delegates from every section of the Union, and decided progress has been made in spreading information, arousing fresh interest, coördinating existing works, and comforting the laborers in this somewhat neglected field. Three reports of about 500 pages each, praised as models in their kind, preserve the labors of the Conference, and form a good nucleus for Catholic charitable literature of the future. In so far as the social sciences have for one of their objects the economic and social needs of mankind, the University offers a natural forum for their discussion.

Trinity College.—The higher education of our Catholic young women concerns very closely the entire Church, so intimate and far-reaching is the influence of the home on character, thought and life, consequently on religion and faith. Yielding to earnest representations, the University interested itself at an early day in the foundation of Trinity College for the higher education of our young women under Catholic auspices. In 1897 a charter was granted the College; it was opened (1900) by the Sisters of Notre Dame of Namur, who constitute the teaching staff, but receive academic and religious assistance from professors of the University. It began with sixteen graduate students. The enrollment for the year 1921-1922 was 370, representing thirty-three States, Cuba, France and Spain. It has granted the degree of Bachelor to 679 lay students and forty-three Sisters; the degree of Master to thirty-one lay students and twenty-four Sisters; the degree of Doctor to two lay students and two Sisters. Being purely a school of advanced studies, without any preparatory classes, Trinity College represents efficiently the interests of Holy Church in the best possible training of Catholic young women for all the higher callings of life. Its graduates, already numerous in every part of the Union, represent a religious and social influence quite incalculable. Nor does it require any great effort of the imagination to foresee the service which so many highly educated young women will render to Catholic life and thought in the decades now opening before us.

The Catholic Sisters' College.—The Catholic Sisters' College, formally established in 1914, gave definite shape to the teaching which had been carried for three years before under the guidance of the University for the better formation of our teaching Sisters in all that pertains to their scholastic duties. It is an independent corporation, separate and distinct from the University, but affiliated to it. The students of the College, after passing the prescribed examinations, may receive University degrees. It is governed by a body of nine Trustees taken from the Trustees of the University, which body owns and controls the property of the College. They may sublet it to religious communities of women who wish to establish convents or houses for Sisters attending the College. It also directs the teaching and discipline. Each community of teaching Sisters may lease for ninety-nine years as much land as is necessary for its own convent, while the Trustees of the College erect the academic buildings, care for the grounds and public improvements, and establish a plan of studies and discipline in keeping with the best traditions and principles of Catholic education for women.

The courses of teaching are given by University professors, but in the College buildings; the methods recommended by the Holy See for the Catholic University of America, as far as applicable, are followed in the College. Candidates for admission must give proper evidence of their qualifications to enter on the courses of study offered in the College. In 1922, 100 Sisters attended the College, representing about thirty religious houses. Through the generosity of a Catholic family, one of whose daughters belongs to a religious community, the first public building of the College was opened in May, 1922, at an expense of $50,000. The College owns a fine site of 100 acres, not far from the University, on which three communities of Sisters have already built their convents, while others are preparing to imitate them. The creation of this Teachers' College for our Sisters has entailed no little labor and anxiety on all concerned. But the gravity of the pedagogical needs of the Sisters and the evident benefits to be derived from such a normal institute have outweighed all other considerations. If the satisfaction of those immediately affected be a guarantee of its timeliness, the College may be said to have already justified itself. It may be that a generation from now it will go without saying that this work was the happiest, because the most necessary, of all the academic enterprises set afoot by the University.

The Summer Schools.—The purpose of the University Summer Schools, an integral part of the Catholic Sisters' College, is to afford Catholic women teachers, especially the teaching Sisterhoods, an opportunity of profiting by the facilities which the University provides and of obtaining under Catholic auspices whatever may be helpful to them in their work. Courses of instruction are given both in the professional subjects, which are of importance to every teacher, and in the academic subjects usually taught in the elementary school, high school or college. Special emphasis is laid on the principles, the methods and history of education, which are explained and discussed from the Catholic viewpoint; and a complete course is devoted to the methods of teaching religion. The courses are of six weeks, and the University buildings are turned over to the Sisters for that period. The Summer School at the University opened in 1911; another was opened at Dubuque, 1914, and three years ago a third at San Francisco. The enrollment of students attending the University School in the summer of 1922 was 415. Some forty instructors from the University teach in these schools. In this way the University buildings are in use through nearly the entire year, and a large percentage of its staff comes into immediate contact with the great educational needs of the Catholic Church. Doubtless, time will reveal the many possibilities which seem to suggest themselves as feasible through agencies of such peculiar power as are gathered in these summer centres of study. They represent, on both sides, sacrifice, devotion and labor, the essential elements of all success.

Apostolic Mission House.—The field of the Gospel whitens ever before the eyes of Holy Church, and in our American society is peculiarly broad and inviting. In 1904, the Apostolic Mission House was opened on the grounds of the University, under the auspices of the Catholic Missionary Union, a society formed by the Paulist Fathers to carry out the vocation of their founder, Father Hecker, viz., the conversion of non-Catholics in America. The free distribution of Catholic literature, the spread of the periodical known as the *Missionary,* and in general the increase of conversions among non-Catholics, are, of course, objects very dear to the University, whose interest in the holy work is generous and substantial. Students of the Apostolic Mission House usually follow courses in the University.

Affiliation.—About ten years ago the Board of Trustees of the University drew up a plan to articulate the work of our secondary schools and colleges with the higher education. Briefly, the object of affiliation is, chiefly, to provide a norm to standardize the work of our Catholic schools. The examining board, consisting of teachers in the University, furnishes to all affiliated schools sets of questions in the various subjects based upon a carefully drawn systematic scheme. In every school written examinations on the furnished questions are held under local supervision; the work of the pupils is returned to the board of examiners. This board examines the papers, returns to the respective schools the mark which every paper has obtained, points out the degree of merit of the school and its teaching as compared to others, and suggests, when occasion demands, steps to be taken towards improvement.

Our teaching communities and inspectors of diocesan schools quickly perceived the help to be obtained from having at their service a general plan of studies, a standard of proficiency and, so to speak, an impersonal judge to decide not alone on the progress of the individual pupil, but also on the efficiency of the school itself. Sixteen colleges and twenty-five high schools have adopted the plan of association. The number of grammar schools in which the system is now in operation is large.

A Centre of Catholic Action.—The University has, thus, become a centre of higher Catholic activity. Beside the two meetings of the Trustees, the Archbishops of the United States meet there annually. The Commission for the Negroes and Indians holds there its annual meeting, as do the Catholic Missionary Union in charge of the Apostolic Mission House, and the Executive Committee of the Catholic Educational Association. It is the centre of the National Conference of Catholic Charities, and in general offers to our Catholic people a central meeting place for the discussion and formation of common interests and projects. The religious communities centred about the University bring it into intimate relations with a large portion of the Catholic population, many of whose Regular clergy now come from the University, and cannot fail to exhibit all the advantages of a special advanced training amid the most favorable conditions. Similarly, those young secular priests who spent at the University the first years of their priesthood are now quite numerous, and represent a noteworthy element of the ecclesiastical body destined to increase largely in the future. Already their influence is a beneficent one in every community where their lot is cast, and as alumni of the University they vie with their fellow alumni among the Religious on all lines of priestly service.

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McGuire, C.E.

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